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REV. GEORGE WEBBER, D. D.

BY REV. CHARLES ALLEN.

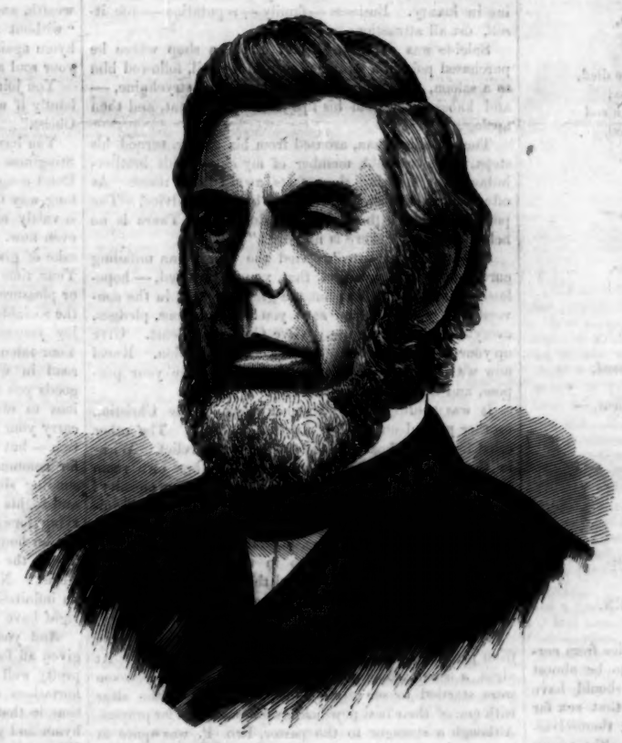
Among the older preachers of the Maine Conference, whose influence has been widely extended through the State, whose intellect has been most deeply impressed upon the minds of the intelligent, and whose suggestions have moulded the opinions of the Conference, and shaped its policy, — George Webber stands conspicuous.

He was born in Shapleigh, Me., March 18, 1801. His youth was spent in rural occupations, where the prevailing religious influence was exerted by the Calvinist Baptists. But the *decretum horribile*, with its iron logic, had no fascination for the keen intellect of the young farmer. Feeling within himself aspirations for a fuller development of his mental powers, he prepared, amidst his manual labors, for the work of a teacher. To qualify himself more fully for this employment, he entered the Maine Wesleyan Seminary, and for a brief period made diligent use of the privileges which have raised so many self-supporting students to the high places of Church and State.

Having been called from above to the privileges of a child of God, he felt that he was also called to a higher form of teaching than that which he had been accustomed to pursue in his chosen avocation; for to him was committed a dispensation of the Gospel.

His employment as a teacher, and the discussions held in his youth on the disputed points of theology, arising from his repugnance to the so-called "doctrines of grace," which, in their most ungracious form, were current in his early home, had much to do in the formation of his mental habits. Hence arose the clearness and precision in his views of the plan of salvation, and the forcible method of presenting to others the deep convictions of his own understanding.

After much persuasion he presented himself, with self-distrust and solicitude, to the Maine Conference, held in Vienna, in 1828, as a candidate for the toils and responsibilities of the itinerancy. He was appointed to Strong Circuit, with Elisha Streeter. The circuit extended up the Sandy River, from Mercer to Phillips, some fifty miles, and embraced the territory included at the present time in seven stations and circuits. This was a severe probation for his first year on trial. Throughout this whole region the societies were much agitated with the new doctrines preached by Joshua Randall, who had been tried at Conference, and expelled for promulgating heresy. His theory was, "The transgressions of the law to which we are personally responsible, have had no atonement made for them by Christ; and the infinite claims of justice upon the transgressor of the divine law may, upon the mere acts of the transgressor himself, be relinquished, and the sinner pardoned without an atonement." Many of the members, and some of the preachers, were carried away with the new theories. Even Bishop Soule was strongly tinctured with this doctrine, as is shown in a published sermon. In the trial at the General Conference, the Bishop shrunk from openly advocating the doctrines of Randall, and retracted the offensive statement in his sermon. The following extract from a later sermon of Bishop Soule, will show something of the theory lingering in his mind: — "By the death of Christ, man is delivered from the penalties of the law, and entirely released from its obligations as a condition of life, a ground of condemnation, and a standard of judgment. Being bought off from the law, his relations and obligations are transferred to the gracious law of the Redeemer, which law only he is bound to obey, by which only he is either justified or condemned, and by which alone he will be judged at the last day."



Well for the young itinerant, that by his early polemical training, he was well prepared for the sharp encounter of opposing sentiments. He knew how to vindicate the Wesleyan faith by clear statements and sound arguments. While he was successful in reclaiming the erring, and in confirming the wavering, he was also more fully developing in himself those argumentative powers which have made him an able minister of the New Testament.

Without those dazzling qualities derived from mere graceful manner and prepossessing appearance, he won the affection of his people by his unaffected modesty, warm sympathy, and whole-hearted devotion to the Master's work, while his fame as a good sermonizer and strong doctrinal preacher, commencing with his first labors on a circuit, constantly increased.

While he was thus trained up from his early ministry in the use of spiritual weapons, he was prepared for the special emergencies of his subsequent work. For he was placed in circumstances that called into exercise all his powers of argument, and his skill in defending the faith once delivered to the saints. Never going out of his way to court combat, he has not shrunk from the duty devolved upon him by his ordination vows, "to be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word." Whether the opposition came from without, in the various forms of Rationalism, or from within, when Millerism swept like a whirlwind over the churches of Maine, he was ever at his post. While defending the doctrines, he has been solicitous to guard the polity of the Church. Radical innovations have had no encouragement from him. He is well content to inquire for the old paths, and to walk therein. And yet there is with him a generous appreciation of all that is truly progressive in Methodism.

Dr. Webber has taken great interests in the cause of education in our Church, serving for many years efficiently as a Trustee of the Seminary and Female College. He has endeavored to raise the standard of literary qualifications in our ministry, not by insisting that all should graduate at a Theological Seminary, but by steadily refusing to vote for any candidate who would not use all diligence in mental improvement, and who did not come fully up to the requisitions of the prescribed course of study.

It is not our purpose to trace the course of the preacher, for more than forty years, in the varied toils of itinerant life. He has filled with acceptance the first stations in the largest cities of the State, and for nearly half the time has served well in the office of Presiding Elder.

He has always had a large share of the business of Conference to perform, and has exerted a strong influence over his brethren in the ministry, winning a high place in their esteem. Several times he has been honored by an election as delegate to the General Conference, where his sound judgment and thorough knowledge of our economy have made him conspicuous among the princes of our Israel. In the General Conference at Boston, in 1852, he was a prominent candidate for the office of Bishop. In 1864, he was appointed a representative from the General Conference to the Conference of the M. E. Church in Canada. He is enjoying a ripening age in the increasing honor and love of his brethren in the churches and the ministry.

Original and Selected Papers.

"GATHER UP THE FRAGMENTS."

BY MARY LOWE.

John vi. 12.

Dear Shepherd, who of old the listeners led
Among the Galilean hills afar,
Who, when the even was come, the fainting fed,
While all the west with sunset hues flushed red,
Grew dark, then brightened 'neath the evening star; —
My soul, — a listener thro' the fading light, —
Yet hears Thy voice, borne to me from the height.

The voice they heard, who, hasting, homeward pressed,
Thoughtless, perhaps, though strengthened by His hand,
Of greater feasts where they had been His guests,
Of living bread His lips for them had blessed,
Of truths we all are slow to understand,
Till fainting and athirst, and bowed with pain,
We turn to seek the Master's face again.

"Gather the fragments up!" — O soul of mine,
It matters not that in no Judean land
Thy ways were cast, yet have thy bread and wine
Come ever surely from the Master's hand;
And even for thee was spoken this command,
To gather up — for Him — the broken bread,
That from thy hand His hungry might be fed.

Troubled I hear, and, blending with Thy tone,
I catch the voices of the multitude,
Who struggle each with each, or faint alone,
Or, cursing, cry for water and for food,
Or question "Who shall show us any good?"
The aged moan; the child-hands are outspread
For the lost fragments of my daily bread.

Backward I look, beside youth's laughing stream;
Over the meadows bathed by hope in light;
Thro' the green pastures, brightened by love's dream;
And to the valleys wrapped in sorrow's night;
Or, on the mountain-summits cold and white, —
Seeking for fragments of a broken life
For these, now fainting in the place of strife.

But, Lord, the stream of youth ran to the sea,
And left no blossoms growing by its side;
And I have seen the hope-light fade and flee
From the green pastures where my loves have died,
And where my sorrows hide — but tears abide;
And blood-marks trace the track o'er mountain sod
By which my tired soul sought to climb to God.

Yet searching vainly for the things that bless,
Some little drops of gratitude and prayer
Just keep my o'erturned cup from emptiness;
Some memories of blessings strange and rare, —
Too sacred to be lost, — too sad to share, —
Yet hold my heart back from a dull despair.
And I can always find, for Christ's dear shrine,
Fragments from other lives dropped into mine!

'Tis not enough, O Lord! I still would seek
The remnants of the strength in struggle lost,
The ruined fragments of the purpose weak,
The wrecks of hope and love by shadows crossed,
The shattered faith upon life's billows tossed,
And these, — though emblems of my life's defeat, —
I fain would bring, O Shepherd, to Thy feet!

O Hand, that never breaks the bruised reed,
O Voice, that held the waves in its control,
Speak peace and let the fettered life be freed,
Pass grandly o'er the tossings of my soul,
Bind up my fragments to a perfect whole!
So, going forth, great in Thy tenderness,
I may grow strong to cheer, and help, and bless.

HELP EDUCATE YOUNG WOMEN.

BY REV. G. M. STEELE.

To one who looks at our educational societies from certain points of view it appears so strange as to be almost incredible, that these benevolent schemes should have been confined, not only to one sex, but to that sex far better conditioned than the other for helping themselves. It is a palpable fact that while almost any healthy young man, having no one to depend upon him, with a fair amount of brains, and with energy and force of character enough to be good for anything after he is educated, can, except in certain peculiar circumstances, secure a thorough liberal education, this is far from being generally the case with young women. The expense of living and of schooling is in no respect less to them than to young men — if there be any difference, an education is to them more costly. On the other hand, the rate of wages which the latter are able to earn is scarcely half that of the former. Perhaps this is more obvious here in the West where productive labor is scarce and wages are high. During the long summer vacation of our seminaries and colleges, a young man will frequently earn from one to two hundred dollars. In the winter he can teach for fifty dollars a month. Thus many not only can, but do pay their way, without any regard either to education societies or to borrowing money of kindly disposed men of means.

But our young women have not these facilities. Now and then, one of extraordinary health and rugged powers of endurance, by dint of hard labor in large schools and severe study, while in the seminary, such as most girls could not perform without ruining their health, manages to make her way through an extensive course of study. But these are evidently the exceptions, not the rule. There are hundreds of young women to-day, susceptible of the highest scholarship and finest culture, to whom these attainments are simply impossible by reason of poverty. Very many of these are daughters of Methodist preachers. Their fathers are poor men — they have turned aside from the avenues through which other men seek competence and wealth that they may preach the Gospel. With the meagre salary which they receive, they have little money to spare for the education of their daughters. To my personal knowledge, though they are inured to sacrifice, this is one of the severest trials incident to their vocation.

One of our Conference ministers sent his two daughters to the Preparatory Department of Lawrence University for six months, and he assured me that the cost to him was something more than his whole salary for the time. This too where the expenses are moderate, compared with the cost at many of our schools.

I know very well that the design of these educational societies is not merely to help the indigent simply because they are indigent; but rather to provide sanctified talent for the Church in the persons of men who have devoted themselves to this service, making it their exclusive work. But it may be well here to suggest that quite as many women as men are devoting themselves wholly to the service of the Church and perhaps of the two their sacrifices exceed those of the other. We certainly need large-minded, highly cultured women in the Church — the Lord has need of them as well as of educated men.

APPLETON, Wis.

THE UNFAILING CURE.

A merchant on the "Peninsula," flourishing and happy in his business and his family relations both, who has for years dealt in liquors to the detriment of others, also became himself a victim. Frequent potations and occasional debauches made his family wretched, although living in luxury. Business — family — reputation — life itself, cost all attractions to him.

Suicide was determined on! From a shop where he purchased poison, a stranger, suspecting evil, followed him to a saloon, — saw him mix the beer with strychnine, — and knocked it from his lips as if by accident, and then apologized for it.

The wretched man, aroused from his stupor, turned his steps homeward. A member of my charge (his brother-in-law), not knowing these facts, awaited him there. As often before, so now he gave him brotherly advice. The poor man wept with anguish and despair. "There is no help," he cried, "there is no cure!"

"There is one cure," replied the other, "an unfailing cure, and unless you find that, you are ruined, — hopelessly ruined! Nothing but the grace of God, in the conversion of your soul, can save you! Resolutions, pledges, everything are of no use. Give God your heart. Give up your wicked business. Seek at once for pardon. Kneel now with me in your own parlor, and pledge your purpose, and begin to pray."

It was midnight. The sinner wept. The Christian brother prayed unceasingly for half an hour. The other cried for mercy, humbled and despairing of relief. Within that house, the stricken wife also in her own room prayed in agony! A soul was making issues for eternity! Kindred hearts and ministering spirits joined their sympathy, and helped the struggling soul!

Two neighboring ministers, a Methodist and a Baptist, by invitation, joined the two in the parlor. And the small hours of the morning found them lingering, with the broken and contrite heart, near mercy's gate, — who yet dared not to enter in.

The visiting brother remained all the next day, away from pressing business engagements, to see the sequel. At night a small congregation in a Methodist lecture-room were startled to see my class-leader go up to the altar with one of their best pew-holders following him for prayers. Although a stranger to the pastor, Bro. P. was quite at home at altar work, and went inside the rail, and then began the good old-fashioned labor, which prompted others to come forward for prayers, to the special encouragement of the pastor, and which resulted in a glorious triumph and shouts of victory.

Sequel. One less liquor dealer on the Peninsula, one less victim of intemperance. One more child of God on earth, on the way to heaven. One more happy Christian family. And one more testimony to the unfailing cure — the balm in Gilead — religion pure and undefiled.

L. C. M.

SHORT SERMON NO. 2.

BY J. T. ORWIN, M. D.

TEXT. — "I have given all for Christ,
He's my all."

How men love to cheat themselves! How frequently they declare that they have done what they ought to do, and become what they ought to be, until, by dint of reiteration, they convince themselves, at least, that the old stale lie is a new, fresh, living truth!

Brother Gripeall, you sung with great gusto last Sunday evening the hymn from which our text is taken.

"*I* have given all for Christ!" How you made it ring! and how you emphasized the personal pronoun! Only the day before, you were asked to give a few dollars from your well-filled purse to aid in making repairs on the church. It sadly needs repairing to make it decent. But Bro. Earnest, who called on you, got, instead of the hundred dollars it was your duty to give, a long tirade, in a spirit anything but Christian, against the pride of the times and the wickedness of splendid churches.

The other Sabbath, when the missionary collection was taken, how you wept under the sermon as the pastor delineated the miseries and depicted the needs of heathendom; how you shouted Amen! in response to his glowing picture of the triumph of Christ over all the world. And then, how meanly, when the collection was taken, you dropped a crumpled ten-cent scrip into the basket, poking your hand down low so that no one should see what you gave.

Didn't your conscience give you a twinge as you saw Widow Stanley — whose rent you raised last month, though it was already too high, because you knew she could find no other tenement — put in a dollar bill? And you knew too that she had two children to support by her daily labor.

And when you were called on to subscribe for the support of the preacher this year, how you grumbled, and talked about the good old times when ministers didn't preach for pay, but for souls. You think ministers should earn their daily bread by the labor of their hands, and yet you are the first man to grumble if the sermon is not fresh and stirring.

You sung, "*I* have given *all* for Christ." Yet for Christ's work at home or abroad — for Christ's poor, and Christ's little ones — for every demand of Christ upon you for anything but empty profession and meaningless talk, you give the merest pittance. And even your poor dole has been given so grudgingly that it has done you as much harm as good. "Be not deceived, God is not mocked." You have given nothing for Christ — and you don't mean to give anything. You have given all for wealth, and you value salvation mainly because it is free, "without money and without price." Don't sing that hymn again, brother, until you can sing it without loading your soul anew with falsehood.

You joined in the hymn, Bro. Lukewarm. You sung as loudly if not as heartily as any one, "I have given all for Christ."

You have enjoyed Bro. Gripeall's part of the sermon. Stinginess is not your besetting sin. You give liberally. Don't congratulate yourself, brother. You are yet a long, long way from giving the widow's mite. Your selfishness is vastly more expensive to you than your benevolence, even now. When have you made a real sacrifice for the sake of giving? You have given all for Christ. What? Your time? No. That is all employed in getting money or pleasure. You have time enough for the concert — the sociable — the lecture — any place where you can enjoy yourself or get gain, but not an hour for Christ. Your talent? No, you can talk fast enough of that railroad in which you are interested, you can praise the goods you are anxious to sell, the candidate you are anxious to elect, you can urge and argue and persuade to carry your point in a bargain, or in the caucus or convention — but not a word of praise to Jesus, not an effort for communion with Him, not a word of urging or persuading sinners to come to Him. You can spend days and nights in earnest thought as to the best means of carrying forward to full success any business enterprise, but not an hour in a year of study as to the means of building up the kingdom of Christ. What have you given to Christ? Not all, nor any large portion of your money — an infinitesimal portion of your time and talent. What right have you to sing that hymn?

And you also, Brother Lightfoot, sung lustily, "I have given all for Christ." You sing sweetly, — you can talk pretty well if you try. There was a time when your exhortations did good. Why were you not improving the time in that long pause which followed the singing of the hymn and gave the lie to it? You "didn't feel like it." Where were you on Tuesday night? At the prayer-meeting? A few friends — a social party at your house — you couldn't leave. What were the amusements? Billiards? You and a friend or two did take a social game while smoking your cigars after supper. Wine? Just a little harmless claret. Dancing? Only a few quadrilles and waltzes while your wife played the piano. You needed recreation. A man can't always be strained up to camp-meeting pitch. *When were you* up to camp-meeting pitch? But tell me now, honestly, did you have a keener relish for spiritual thought? Did your soul come more readily into communion with Jesus after your evening's pleasure? Did your cigar and your billiards, and your wine, and your dancing, help you to grow in grace? Did you feel like coming boldly to the throne of grace that night at family prayers, after your company had gone? You didn't pray that night? I thought not. You were all too tired and sleepy? No doubt. But the main trouble was, you had lost the spirit of prayer. If you had kept up the form, it would have been mere form. "I've given all for Christ." You sung it. Yet you will

not give up one doubtful pleasure, one sensual gratification for Him or His cause.

But a fine soprano voice joined in that hymn, — yours, I think, Sister Dresser, — "I have given all for Christ." What have you given, sister? Time? Your time is all employed in dress, and heartless, fashionable calls on people whom you detest and who detest you. Even the Lord's day is to you more, much more, an occasion of full dress ceremony than a day of rest and worship. If the sky is threatening you stay at home. Talent? Dress engages all your thought, exhausts your ability. Money? You've none to spare for Christ. The ornamentation of your precious body absorbs all your means. You dress no better than others of equal means? Too true. Our Church, once the model of Christian propriety in this respect, is striving to lead the fashions. The work languishes in consequence.

"O daughters of earth, foolish virgins, beware!
Lest in that upper region you've nothing to wear!"

We all joined in the hymn. How many of us truthfully?

THE RAINY NIGHT PRAYER-MEETING.

This meeting was held at the usual hour, at the usual place. As the preacher expected, it was not crowded. Looking around, he saw that Bro. A. was not there. This brother had not given directions about an early supper, and in consequence stayed at home.

Bro. B. was not there. He was a little tired in the ankles, and the thought came over him that the damp air and wet walking would not improve his ankles.

Bro. C. was not there. He had been busy through the day, and must needs read the newspaper, which he had not found time to read while from home.

Bro. D. was not there. He would have come had there been any chance of his making any turn to trade, or of his coming into possession of a five-pound note. As it was, the preacher hardly expected to see him.

Sister G. was there, and her little girl. She is a widow, and has hard work to get along; but has hope of a better inheritance, and a better lot in the world to come.

Sister H. was there, also. She got some one to stay with the children, and she and her husband reached the house of prayer.

Bro. I. was present, also. He is always there. He believes in a consistent Christian life. He does not get upon the mountain, and shout, at the top of his voice, "Glory;" and then, before noon, sink down to the bottom of the valley, and disappear from sight.

And there were several others there, — all sojourners and pilgrims, seeking a better country, even a heavenly one. Some old-time melodies were sung, —

"There is a land of pure delight,"—
"The praying spirit breathe,"—
"Forever here my rest shall be;"—

some tears were shed, and some brief remarks made — among them, an exhortation by the preacher. "There are no rainy nights in heaven, dear brethren and sisters," said he. "The clouds never come to darken the sun — the glorious Sun of Righteousness. The damp vapors never ascend so high as the dome of the New Jerusalem. There are no thin congregations, no stayings at home to plot schemes or cast accounts. There the music swells from untiring lips forever and ever.

"There they who go in never go out any more. Blessed land! While struggling through this wilderness, how often my heart goes up, and longs to be at home! Yet not my will, but the Lord's be done. I am willing to labor and suffer, if at last I shall be permitted to sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

"Jerusalem, my happy home,"

was sung, another prayer offered, and then the little group crossed the threshold of the church, and went home.

Dear reader, were you at the prayer-meeting on the last rainy Thursday night, or did you stay at home to enjoy yourself? Is it your calculation to stay at home and enjoy yourself always? — *Western Christian Advocate.*

THOMAS FULLER'S THOUGHTS.

Lord, before I commit a sin, it seems to me so shallow, that I may wade through it dry-shod from any guiltiness; but when I have committed it, it often seems so deep that I cannot escape without drowning. Thus I am always in the extremities: either my sins are so small, that they need not my repentance, or so great, that they cannot obtain Thy pardon. Lend me, O Lord, a reed out of Thy sanctuary, truly to measure the dimension of my offenses. But O! as Thou revealest to me more of my misery, reveal also more of Thy mercy; lest if my wounds in my apprehension gape wider than Thy tents, my soul run out at them. If my badness seem bigger than Thy goodness, but one hair's breadth, but one moment, that is room and time enough for me to run to eternal despair.

Lord, the preacher this day came home to my heart. A left-handed Gibeonite with his sling hit not the mark more sure than he my darling sins. I could find no fault with his sermon, save only that it had too much truth. But this I quarrelled at, that he went far from his text to come close to me, and so was faulty himself in telling me of my faults. Thus they will creep out at small crannies who have a mind to escape; and yet I cannot deny but that that which he spake (though nothing to that portion of Scripture which he had for his text) was according to the proportion of Scripture. And is not Thy word in general that text at large of every preacher? Yea, rather I should have concluded, that if he went from his text, Thy goodness sent him to meet me; for without Thy guidance it had been impossible for him so truly to have traced the intricate turnings of my deceitful heart.

Lord, Thou didst intend from all eternity to make Christ the heir of all. No danger of disinheriting Him, Thy only Son, and so well deserving. Yet Thou sayest to Him, Ask of me, and I will give Thee the heathen for Thine inheritance, etc. This homage he must do for Thy boon, to beg it. I see Thy goodness delights to have Thy favors sued for, expecting we shall crave what Thou intendest we should have; that so, though we cannot give a full price, we may take some pains for Thy favors, and obtain them, though not for the merit, by the means of our petitions.

Travelling on the plain (which, notwithstanding, hath its rising and fallings) I discovered Salisbury steeple many miles off; coming to a declivity, I lost sight thereof; but climbing up the next hill, the steeple grew out of the ground again. Yea, I often found it and lost it, till at last I came safely to it, and to my lodging near it. It fareth thus with us, whilst we are wayfaring to heaven: mounted on the Pisgah top of some good meditation, we get a glimpse of our celestial Canaan. But when either on the flat of an ordinary temper, or in the full of an extraordinary temptation, we lose the view thereof. Thus, in the sight of our soul, heaven is discovered, covered, and recovered; till, though late, at last, though slowly, surely, we arrive at the haven of our happiness.

I heard a preacher take for his text: "Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee?" I wondered what he would make thereof, fearing he would starve his auditors for want of matter. But hence he observed: —

1. The silliest and simplest, being wronged, may justly speak in their own defense.

2. Worst men have a good title to their own goods. Balaam a sorcerer; yet the ass confesseth twice he was his.

3. They who have done many good offices, and fail in one, are often not only unrewarded for former service, but punished for that one offense.

4. When the creatures, formerly officious to serve us, start from their wonted obedience (as the earth to become barren, and air pestilential), man ought to reflect on his own sin as the sole cause thereof.

How fruitful are the seeming barren places of Scripture. Bad ploughmen, which make balks of such ground. Wheresoever the surface of God's Word doth not laugh and sing with corn, there the heart thereof within is merry with mines, affording, where not plain matter, hidden mysteries.

To Doubting Christians. — If Jesus were on earth, would you not go to Him and ask Him to save you? Would you not believe Him, if He said to you, "Thy sins are forgiven thee; thy faith hath saved thee; go in peace." Thus He speaks to you in the Bible. Hear His voice, believe what He says, command away every doubt by the authoritative voice of the mighty Saviour.

Two gentlemen were lately conversing together upon this momentous subject. One said to the other, after pointing out to him the mighty works of Christ on the cross, —

"Do you need anything more?"

The other replied, —

"Yes, I think I do; I think I must have some work of my own."

His friend replied, —

"Jesus, at the right hand of God, is my title, and my only title to salvation. Here are pen, ink and paper; now write me down a better."

The truth is, that Christ in glory is the proof of the complete and all-sufficient value of His death. If a friend becomes surety for me, and is thrown into prison on account of my debt, and I afterwards meet that friend walking at liberty, I am sure he must have made full satisfaction for my debt; otherwise, he would not be out of prison. So the Lord, at the right hand of power on high, is a proof that He has answered to the full every demand of God against me as a sinner. His death is everything, or nothing. It is either the entire blotting out and cancelling of every charge that can be made against me, or it avails me nothing.

John Bunyan was walking one day in a field, in great trouble of soul at the discovery of his own vileness, and not knowing how to be justified with God, when he heard, as he imagined, a voice saying to him, "Your righteousness is in heaven." He went into his house and took his Bible, thinking to find there the very words that had thus sounded in his heart. He did not discover the identical expression; but many a passage of Scripture proclaimed the same truth, and showed him that Jesus, at the right hand of God, is complete righteousness to every one that believeth.

Bishop Waugh. — Whether by an incisive intuition which cut its way directly to the point in question, or by the slower method of careful analysis and balancing of testimony, he reached his decisions, they were seldom at fault. In his preaching, he rarely reasoned or speculated, and could not be called a logician; but in the emotional element he was powerful. It was not uncommon for him to hesitate for a word, to stumble a good deal in the fore part of a discourse; but in approaching the application, as his great heart began to swell with feeling, his tongue would loosen, and then, with suffused eyes, radiant face, his whole frame quivering with excitement, a torrent of the most pathetic and masterly appeal would flow irresistibly from him, melting and transfusing all hearts. But it was in prayer that the grandeur of Bishop Waugh's soul found its highest expression. There, to my mind, he was unexcelled by any man I ever heard. As I now recall the impression of his prayers, both as to structure and utterance, they were perfect models of extemporaneous devotion. They were real *prayers*, not rhapsodies or disquisitions, as are the specimens of extemporized prayers we too often hear. I wondered where he got such power. The explanation could not be wholly in his secret habits of devotion, the constancy of his wrestling with God, but must have lain partly in the original greatness of his nature. The mind which could conceive such prayers would have conceived equally great sermons, had it been as thoroughly trained in preaching as in praying.

Keen and generous sympathies put him quickly into fellowship with all classes of society. He would gain the confidence of a wicked man, and talk religion straight into him before the man was aware of his purpose. His courteous, frank, gentle manners conciliated everybody. Little children were perfectly at home with him. For them he never failed to have a smile and a word; and when in company he never seemed happier, never more himself — his noble face gleaming at such times with the utmost tenderness and sweetness — than when dandling the little folks upon his knee, and he amused them, and the adults present, with one of those simple stories which he had gathered in a long and eventful experience. — *Rev. Dr. Ridgway.*

THE FUTURE.

BY MENELLA BUTE SMEDLEY.

A figure wanders through my dreams
And wears a veil upon its face,
Still bending to my breast it seems,
Yet ever turns from my embrace.
And sometimes, passing from my sight,
It lifts the veil as it departs,
And eyes flash out with such a light
As never dawned on waking hearts.

There is no need of sound or speech
Or toiling through the troubled years;
The rapture of that smile can teach
More than a century of tears.
And this I know, if it could move
Out of my dreams into my days,
One service of unbroken love
Should fill and crown my life with praise.

Love with no doubts and no demands,
But generous as a southern June;
Vast brotherhood of hearts and hands,
Choir of a world in perfect tune;
No shallow sunset films to gild
Far summits which we dare not climb,
But ceaseless charms of hope fulfilled,
Making a miracle of time.

How sure, how calm the picture seems!
How near it comes, beheld, possessed!
It is not only in my dreams
I feel that touch upon my breast.
It thrills me through the barren day,
It holds me in the heart of strife;
No phantom-grasp that melts away,
It seems — it is — the touch of life!

We look into the heart of flowers
And wonder whence their bloom can rise;
The secret hope of human hours
Is hidden deeper from our eyes.
In helpless tracts of wind and rain
The work goes on without a sound;
And while you weep your weak "In vain,"
The flower is growing underground.

We know the lesson; but a cry,
Bitter and vast, is in our ears;
One life of fruitless misery
Shakes all our wisdom into tears,
Thronged by the clamorous griefs that say,
"Behold what *is*, forget what seems,"
I can but answer, "Well-a-day;
There *is* that figure in my dreams."

Wearing Mourning. — We long for the day when this custom shall be obsolete.

It is unbecoming the truly afflicted one. The wearer says, by the black garments, "I have lost a near friend. I am in deep sorrow." But true grief does not wish to parade itself before the eye of the stranger; much less does it *assert* its extent. The stricken one naturally goes apart from the world to pour out the tears. Real affliction seeks privacy. It is no respect to the departed friend to say we are in sorrow. If we have real grief, it will be discovered.

When God has entered a household in the awful chastisement of death, it is a time for religious meditation and communion with God on the part of the survivors. How sadly out of place, then, are the milliner and the dress-maker, the trying on of dresses, and the trimming of bonnets. There is something profane in exciting the vanity of a young girl by fitting a waist, or trying on a hat, when the corpse of a father is lying in an adjoining room. It is a sacrilege to drag the widow forth from her grief, to be fitted for a gown, or to select a veil.

It is often terribly oppressive on the poor. The widow left desolate with a half-dozen little children, the family means already reduced by the long sickness of the father, must draw on her scanty purse to buy a new wardrobe throughout for herself and children, throwing away the good stock of garments already prepared, when she knows not where she is to get bread for those little ones. Truly may fashion be called a tyrant, when it robs the widow of her last dollar.

Surely your sorrow will not be questioned, even if you should not call in the milliner to help you display it. Do not, in your affliction, help uphold a custom which will turn the afflictions of your poorer neighbor to deeper poverty, as well as sorrow. — *The Central Baptist.*

There are two ways of coming down from the top of a church-steeple — one is to jump down, and the other is to come down by the steps; but both will lead you to the bottom. So, also, there are two ways of going to hell: one is to walk into it with your eyes open — few people do that — the other is to go down by the steps of *little sins* — and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more; even a heathen could say, "Who ever was content with only one sin?" and your course will be regularly worse and worse every year. Well did Jeremy Taylor describe the progress of sin in a man: "First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed. Then the man is impenitent, then obstinate, and then he is damned."

For the Children.

THE DOG WHO BROUGHT UP SEVEN ORPHANS.

BY LULU GRAY NOBLE.

Under some old, old apple-trees of a large old farm was a deserted old pig-sty, and in the old pig-sty was an empty old trough, — empty of pig-refreshment, I mean, and snouts thrust in to partake; it was anything but empty of noise and fuss and feathers on a certain June morning.

Mistress Slybrood, who had crouched there perfectly mum and lost to all mortal search for three weeks, now clucked out loud and triumphant to inform all who might inquire, that she was alive and flourishing, and would presently exhibit to an admiring world, seven remarkable chickens, for the first opening of whose infant eyes she had selected this place of serene and cloistered retirement, according to the principles of all hens with any proper sense of maternal duty, since hens began.

Mr. Bagnall, being rather a gentleman farmer, with nothing to hurry him in the morning, on this particular morning was taking a leisurely stroll through the back yard, with the smoke of his pipe curling peacefully in the bright air, and his Newfoundland dog Pompey marching by his side, who, not being able to smoke a meerschaum, lolled his tongue out of his mouth, as the next best way of expressing a state of serene repose and musing, — profound wisdom.

Now Mr. Bagnall, thus walking, heard the triumphant cluck, and stepping aside into the old pig-sty, beheld the absconded Slybrood, with the last of her seven just stepping out of his shell, who, giving one peep at the universe with his round eyes, toddled with touching love and sense directly to his mamma's feathers. Mr. Bagnall took his pipe out of his mouth a moment to gaze at Slybrood in the queer nest she had chosen for her seclusion; whereat Pompey instantly drew his tongue within his mouth, and likewise walked up to the pig-trough cradle, to examine the phenomenon that was thus worthy of his master's attention.

Now Pompey was a dog of character. He was not given to worrying the inferior orders of creation, or maltreating them in fits of glee or passion; he merely wished to examine, in a spirit of philosophic inquiry, what might be the peculiar traits of chickens hatched in a pig-trough.

But alas! Mistress Slybrood was a creature of prejudice. Although she had loudly heralded the advent of her young family, and was intending directly to lead them forth to display their beauty to all beholders at a safe distance, she was extremely sensitive about that distance, and thought that even the owner of the meerschaum was transgressing the desirable limit. What then was her wrath at the black nose of Pompey lowered into such immediate neighborhood! She clucked and bristled and made such spiteful snatches with her bill that Pompey gravely lifted his right fore paw, and gave her a smart box on the ear. He merely intended a dignified rebuke to her bad manners in disturbing the calm, investigating spirit of himself and his master; but he did not know the might of his paw; poor, ridiculous Slybrood tumbled directly over out of the pig-trough at the concussion thereof, and could not get up again. In fact, her unhappy neck had been broken short off, and the poor, jealous, exulting mamma lay lifeless on the ground.

The destroyer, at first, could not seem to believe in the deed he had done. He nosed the silent heap of feathers; he looked up into his master's face, as who should say, — "Was it possible, sir, to know beforehand the feeble and unaccountable nature of a hen's constitution?" until the dolorous "peep, peep," of the yellow and white bits in the trough evidently presented his deed to him in a yet darker aspect.

He looked at the seven little puffs of down on their baby legs, and at the hen mamma laid low. A sense of such responsibility darkened in his eyes, and sank heavy in his dejected tail, as made Mr. Bagnall stand silent to see what Pompey would do.

Pompey looked at the dead hen, and stretched his shoulder blades, but no wings appeared; then he surveyed his shaggy coat, seeming to ponder as to how far hair might be a substitute for feathers, and finally heaving a sigh or two of regret, as was but natural, yet firmly assuming the cares his conscience had told him he had brought upon himself, he put his paws into the pig-trough with infinite caution not to smash the tiny inmates, where, after some vain attempts to squat, hen-like, he at last reclined, dog-like, plainly anxious, however, to make himself as like unto a brooding fowl as nature would permit.

Mr. Bagnall called his children to see the sight. Ned, of ten years, came running headlong, likewise Miss Fanny, younger, and soon little Tommy's curly head was coming through the high grass, to be where the rest were. At his papa's suggestion, Ned scampered to the house again, and back in a moment with a platter of meal and water, and setting it down at a convenient distance, hid with papa behind the bushes to watch if Pompey could teach his family to eat. For this extremely youthful family had not yet had one breakfast or dinner or supper or even luncheon in this mortal world; poor Slybrood had not been spared long enough to instruct them even in these rudiments of the art of living.

Well, Pompey immediately discerned the platter, — arose, — walked to it, — snuffed the contents, — seemed to recall some knowledge that the like refreshment was accustomed to be served around hen-coops, and walking back to the pig-trough, clearly tried to announce to the chickens that breakfast was ready.

But all Pompey's attempts at conversation, however he softened his voice, only produced a more scared fluttering in the pig-trough than even his poising himself on its side, and offering his brooding attentions, had done; so there was quite a panic now, at which at last he stood quite dumb, only wagging unspeakable invitations with his tail.

Meanwhile chick number one, who had emerged from the shell about a third of a minute sooner than any other of the brood, and whom therefore we will style Chicken Big, although he was extremely little in point of fact, said to his younger brothers and sisters, —

"Look here, perhaps the great, black, hairy monster means well by us."

"Well by us?" chirped all the rest together.

"Who knows?" boldly answered Chicken Big. "When I broke my shell, I said, I'm tired of this close white wall, that keeps my legs so doubled up. I'd like to stretch them a little. And stretch them I did," declared Chicken Big, strutting on his little yellow toes. "Wasn't that thought a good one?"

"Good one!" chirped all the others.

"Well, now I'm tired of this pig-trough. I'd like to see more of this new world we've come into. And the great, black, hairy monster seems inclined to show it to us, especially to me. I'm going to follow on."

"Follow on," peeped some of the younger brothers and sisters.

But that very youngest one of all, whom we have mentioned before, and whom we will style Chicken Little, said, timidly, "Who was that soft, clucking creature who cuddled us when we first came out?"

"Well, she pretended to be our mother," answered Chicken Big. "She assumed mighty authority. She said to me, 'Boy, keep your head under my breast-feathers!' when I just stuck it out to look at the great, black, hairy monster. As if I'm going to be kept under breast-feathers, and denied a little innocent liberty now I'm young," proudly exclaimed Chicken Big, bristling every little pin-feather he had.

Poor Chicken Little rocked trembling in a small puff of wind that came just now, and peeped faintly, "I'm young! I'm young!"

"She," declared Chicken Big, resuming his irreverent comments upon his mamma, — "she was a scold, I think. No doubt a regular, weak-minded, old female fuss. Now, the hairy monster's manners are of a more solid style."

"I liked her best," peeped Chicken Little, nestling up to his next oldest brother, as the breeze came stronger.

"What does she lie so still there for?" asked that next oldest brother.

"Well, it's my opinion Pompey has settled her there," answered Chicken Big, tossing off the name, which he had caught up already, with a great air. "I can't quite understand his speech, it comes so roaring and mixed up, without any commas between, but the manner of it seemed to be, 'Hush up, and behave before your betters!' Are we to hush up, at the command of a person who can be hushed up herself in that manner?" asked this young Graceless, in yellow down, regarding the motionless Slybrood, out of one cocked eye. "No, sir-ee! If I've got to obey at all, I shall only obey the biggest thing there is going, and that's Pompey."

"But if she is our mother" — faintly interposed another of the seven.

"Fudge on our mother! What good is she doing us now? and something is the matter with my bill," said Chicken Big, changing all at once the current of his remarks. "O dear me!" he said, "scraping it against this hard pig-trough doesn't satisfy me! There's a kind of an aching void within. What do you suppose there is about that platter there, that Pompey keeps making signs towards? Perhaps that will help this strange want I begin to feel. I'm resolved to try. Yes, brothers and sisters," he cried, poising himself on the edge of the trough, "nothing venture, nothing have. I offer myself to this bold attempt for you all. If Pompey is to be depended on, and there is anything good in that platter, I will come straight back and let you know. If I perish before your eyes, why then you are safe in the pig-trough. Here goes for victory or death!" and Chicken Big spread his pin-feathers, descended safely from the pig-trough to the ground, and, when he reached the platter, I am obliged to confess, gobbled his first meal and water with such greediness that he presently got into the very platter in order to gobble faster, and forgot his younger brothers and sisters entirely. O what a Chicken Big! But I must keep the rest of this history till next week.

ENIGMA NO. 8.

I am composed of 10 letters.
My 5, 2, 8, 10 there is for all.
My 1, 7, 4 is an honor any degree.
My 9, 6 you can apply to yourself.
My 3 you will find in the air.
My whole is the shortest prayer in the Bible. — WALLIE.

ANSWER TO ENIGMA NO. 7.

Faith. 11th Chap. Hebrews.

FROM HERE AND THERE.

THE MORAVIANS. — *The Church Union* stimulates the churches to good works by this example: —

"If the American Methodists expended in foreign missions an amount in proportion to their numbers equal to the contributions of the Moravians, they would give over $20,000,000. If our Baptist brethren wish to take their share, let them raise at least $19,000,000 per annum, as soon as may be. The Presbyterians are called upon for $7,500,000. The quota of the Congregationalists is nearly five millions (by a tremendous rally, last year, they raised one-tenth of it, and have felt so elated or exhausted that they have given less than usual ever since). The Episcopalians must tax themselves three and a quarter millions, and the Reformed [Dutch] one million; and all these comparatively small but rich denominations ought to be ashamed not to double the *per capita* proportion of the Moravians, for they might do it with ease."

Christ in His person and office is the glass which represents the glory of God to us. And when we see His glory in this glass we are transformed into the same image. In this glass the scattered rays of Divine goodness and love are brought, as it were, into a focus; they shine, they burn, they inflame the heart held before it; conviction overpowers unbelief, goodness overcomes unworthiness, and love subdues enmity. — T. CHARLES, *of Bala.*

UP.

The oak-tree's boughs once touched the grass;
But every year they grew
A little farther from the ground,
And nearer toward the blue.
So live that you each year may be,
While time glides swiftly by,
A little farther from the earth,
And nearer to the sky.

A notable passage in Anselm, compares the heretic and persecutor to the horse, and the devil to the rider. "Now," saith he, "in battle when the enemy comes riding up, the valiant soldier is not angry with the horse, but the horseman. He labors to kill the man, that he may possess the horse for his use." Thus we do with the wicked. We are not to bend our wrath against them, but Satan, who rides them and spurs them on; laboring by prayer for them, as Christ did on the cross, to dismount the devil, that so these miserable souls, hackneyed by him, may be delivered from him. It is more honor to take one soul alive out of the devil's clutches, than to leave many slain upon the field. — GURNALL'S *Christian Armor.*

NOT THE RIGHTEOUS, BUT SINNERS. — In one of the English cathedrals there is an exquisite stained window which was made by an apprentice out of the pieces of glass rejected by his master, and it was so far superior to every other in the church, that, according to tradition, the envious artist killed himself with vexation. All the builders of society have rejected the "sinners" and made the painted window of the "righteous." A new builder came; his plan original, startling, revolutionary; his eye was upon the condemned material; he made the first last, and the last first, and the stone which the builders rejected he made the head stone of the corner. He always specially cared for the rejected stone. Men had always cared for the righteous; it was left to Christ to care for sinners.

PREPARATION FOR DEATH. — On a day set apart for the celebration of some great event, how anxious are the people to get in time to the place appointed; and what earnestness may be traced in every countenance! And should not Christians watch, with at least equal solicitude, for the hour in which their Lord shall come, that they may not be ashamed before Him? A heart deceived by sin may suggest many arguments against this holy earnestness, but they are the reasonings of folly. The language of Christ is express, and continually urgent, "What I say unto you I say unto all, Watch." Almost every day affords an instance of some one hurried into eternity on a sudden. "You know not what hour our Lord doth come." Give me grace, O Lord, to live always as if I heard that solemn voice sounding continually in my ears, "Awake, ye dead, and come to judgment!" That so at length, when the Bridegroom cometh, I may be found with my lamp burning, ready to go in with Him to the feast. Holy Spirit, make and keep me ready for my Lord's glorious appearing! O Jesus, may I meet Thee with joy and holy triumph at Thy coming! — *Bogatsky.*

IGNORANCE A FATAL DISEASE. — One of our exchanges, in its bill of mortality, gives one death from ignorance. This is the first time we have seen ignorance put down with accidents, diseases, and suicide, as a cause of death. But why not? In the same paper we read of a countryman who, staying for the first time in a city hotel, blew out the gas-light and went to sleep to wake no more. That was death from ignorance, certainly. Two weeks ago a woman and child were suffocated in their room by coal gas; death from ignorance. How many die every year from an ignorant use of kerosene! What a vast number go to their grave in consequence of the bad air they have ignorantly inhaled, the bad food they ignorantly ate, the bad practices they ignorantly indulged in, the fatal diseases they ignorantly invited by exposure, irregularity, and fashionable vices! How, through ignorance of physical laws, the best of us are shearing from a dozen to fifty years from our lives and flinging them over the other side of the grave! How, through ignorance of the conditions of physical well-being, we are constantly diminishing our health, strength, working power and power of enjoyment too, so that one half of mankind are half dead while yet alive! Yes, ignorance ought to be put down on the bill of mortality as one of the causes, and one of the chief causes, of death. And not until we get cured of this can we hope to escape consumption, dyspepsia and the endless troop of disorders which are forever harassing mankind, and striking down even the wisest and the best in the midst of their work. So we put down ignorance among the diseases and ask to be cured of that life-shortener and life-destroyer. — *The Liberal Christian.*

Correspondence.

HOW THE NEGRO GETS INTO COLLEGE.

The East Tennessee University, located at Knoxville, is a State Institution. Its management before the war was nearly or quite independent of the State authorities. Its nominal President, Dr. Humes, was, and is thoroughly loyal, but a large majority of its Trustees were strongly anti-negro and conservative.

When a donation of land was made by Congress for the establishment and support of an Agricultural College in the State of Tennessee, the Trustees and friends of said University were anxious to secure the location of the College in Knoxville, and to have control of its funds. I am told that these lands have been sold, and that the fund now amounts to $270,000.

Middle and West Tennessee also sought to have the college located more centrally than Knoxville would be. Murfreesboro, being centrally located, presented strong claims, and made a very liberal offer to the Legislature to have the Agricultural College located there. They have fine, rich, agricultural farms, and, but for the rampant disloyalty of a majority of the citizens, no doubt that city would have secured the Institution among them. While the question was pending in the Legislature, last summer, a Republican political meeting was held in Murfreesboro, at which a riot was raised by the Ku Klux, and the speakers were driven from the stand. Unfortunately for the citizens, that disturbance settled the question of location against them. A loyal Legislature would not vote to locate a State Institution among a riotous and rebellious people. The whole question was postponed till the next meeting of the General Court.

By the present session the question has been taken up and finally settled, to offer the Agricultural College to the Trustees of the East Tennessee University, to be located in Knoxville, on the condition that said Trustees comply with certain conditions, as follows: —

1. They are to complete buildings for the accommodation of 275 students, to furnish the same with appropriate school furniture, and provide not less than 200 acres of suitable land, all to be worth at a fair valuation not less than $125,000.

2. Three students from each county of the State shall at all times be entitled to receive free tuition in said College, said students to be nominated by the representatives to the Legislature from each county, and preference to be given *first* to the children of deceased Federal soldiers; *second*, to the children of those who lost their lives on account of their loyalty; and *third*, to those who excel in the public schools; but in all cases prior claims shall be given to those whose circumstances specially require it.

3. Three trustees from each of the three divisions of the State, East, Middle, and West Tennessee, shall be added to the directory of the Institution.

4. Be it further enacted, That no citizen of this State otherwise qualified, shall be excluded from the privileges of said University, by reason of his race or color. Provided, that it shall be the duty of the Trustees of said University, to make such provision as may be necessary for the *separate accommodation or instruction* of any person of color who may be entitled to admission.

Will that Board of Trustees, composed largely of high-blooded and proud-spirited Southrons, accept the trust on such humiliating conditions? Will they consent that any people of color, shall, by any act of theirs, be allowed and assisted to the privileges of collegiate education? Mark, it is not to the Agricultural College alone that the people of color are to be admitted, but they are not to be excluded from the privileges of the University. Let us wait the assembling of the Board of Trustees, and see whether they will accept the boon on the above named conditions.

On the 10th day of February, in the year of grace 1869, that august Board meets in the city of Knoxville. Great interests are at stake, and a full Board assembles. The old-time conservatives are all on hand. The question came up, is fully stated and explained. Its relations and obligations to the Negro are fully discussed and understood. If the proposition is accepted from the Legislature, it must be carried out in good faith. There will be no chance for dodging or for evasion. Are you ready for the question? Ready. The vote is taken. There is no opposition to the Negro. The influence of greenbacks overcomes prejudice against color. There is no sin in educating the flat-nosed, kinky-haired, thick-lipped Americo-African. The unpleasant odor is no more. So these nice conservatives say by their vote. Great is the power of money!

Thus we see how the negro gets into college. He is forced in by legislation, and the influence of greenbacks, not by a sense of justice, not by moral conviction. When fairly in, he is by himself alone. Separate accommodations must be made for him. He is not to recite even with white men. This is not left to the choice of the trustees. The Legislature makes it their duty to provide for the separate accommodation and instruction of students of color. The pill after all was not so difficult to swallow. It was sugar-coated, and wrapped in Government scrip.

N. E. COBLEIGH.

ATHENS, TENN. Feb. 27.

RATHER HARD. — Some exceedingly good people manage to make themselves exceedingly disagreeable. It must have been one of this sort of saints of whom it was said that the joy in heaven at his advent was only equaled by that of earth at his departure.

Our Book Table.

MAGAZINES.

The Atlantic for April continues Mr. Higginson's "Malbone," a story that makes less noise than it deserves. A rude, ungainly story of "A Shaker," who boasts, through a dozen pages, that he was a materialist and infidel, and that he got cured by going to a Shaker Community, and having sundry nervous twitchings when in bed. "Something began at my feet, and operated as palpably as water or fire or electricity; but it was neither." Probably not; a man's hand, or even a man's fancies can get up quite a goose flesh. These "visitations" convinced him of the existence of a spiritual world, and so he became a Shaker. Mr. Emerson announced his lecture as the close of his own rare course, showing how close are the spiritual and material powers in this school of unfaith. Such trash as this neither elevates *The Atlantic* in style or substance. Mr. Gay glories, as he describes the growth of the Northwest. Mr. Trowbridge gives an animated story of "Pennsylvania Coal Mines." Mr. Howells talks charmingly of "Organ Grinders," and Rev. Mr. Murray "talks horse," in a knowing way. He verifies the proud remark of one of his Sunday-school scholars that "his horse beats Mr. Stone's by six seconds." It shows the vivid qualities that make the drawing preacher. *Putnam* continues "To-day," describes the "Spanish Struggle," portrays "Johnson and Brownlow as a Political Romance," "Hunts in Cashmere," talks learnedly on the "Sea," pictures "John Bright," and sketches well the new "Young Men's Christian Association Building in New York." *The Galaxy* bristles with stories — Charles Reade's, on "Trade Unions," and "Cypher," being the best; "The Astor Library" is described; "Pyramus and Thisbe" put into a lively dialogue between a journalist and music-teacher; "The Milkmen" are visited, "The Velocipede" run, and other knicknacks make up a most readable number. *Harpers'* has "a heap" of pictures, "Lightning," "Alaska," and the late "South American Earthquakes" being the subjects, a strange mingling of ice and fire. Justin McCarthy writes "My Enemy's Daughter," a good story, and the Editor's quartette of "Easy Chair," "Book Table," "Monthly Record" and "Drawer" are as vivid as ever. *People's Magazine* for March is one of the best numbers of this very attractive monthly. Full of pictures and good articles, religious and popular, every one gets their money's worth in the *People's*. Among the articles in "March" are scientific ones on the "Bottom of the Sea," and "Sleeplessness;" religious ones on "Isaac and Richard Hooker;" two stories, and other rare bits (A. Williams & Co.). *The Sunday Magazine* continues "Crust and Cake," has a good Scripture study on "Stephen," concludes its interesting paper on the "Wesleys and their Hymns," and has besides many excellent pieces. It is a first-class monthly, every way (A. Williams & Co.). *Good Words and Supplement* have more stories than the others, a description of the "Fall of Jerusalem," by the new Archbishop of Canterbury; rare, short essays, by Arthur Helps; "Complimentary Impressions on America," by Wm. Forsyth, and four sonnets, by Jean Ingelow. The *Supplement* is as rich in tales and talks. These three magazines are worth more than they cost, but the last has the most famous papers and writers (A. Williams & Co.). *Blackwood's* for February has two novels, a budget of bright gossip from O'Dowd, "The Chinese Mission," eulogistic, and the "Pulpit of Olden Times," a good collection of stories. *Sabbath at Home* tells the story of the "Londonderry," and has good papers on "Mother's Work," "Abroad," "The Cross and Crown." It's a good, Christian, family monthly. *The Religious Magazine* defends "Miracles," and shows that God does not always respect the character of him through whom He works them, but only the object for which they are wrought. Its other papers are chiefly biography and travel. *Young Folks* puts its "Bad Boy" through a Fourth of July. He seems to enjoy it more than the Sunday-school. If it would only give the boy a leaning, once in a while, to religion, it would be more natural and more useful. "Wrecks and Wreckers," "Gardening for Girls," and other good things, show taste in selection and serving up. *The Riverside* overflows with beauties of pencil and pen. *Merry's Museum* is lively as a cricket. *Oliver Optic's* is the boast of the boys.

Rufus I. Merrill, 11 Morton Place, Boston, has got up a very neat and desirable article in the shape of "Washing-books," for families and for gentlemen. On each page are duplicate blanks, with the names of the articles printed on them. The washerwoman takes one, and the copy is preserved in the book, like a check-book. It is very handy and useful, and ought to be extensively patronized by boarders and travellers, who have to put out their washing, and trust to the washerwoman, not only for their being returned whole, but also without any losses. If this book cannot prevent the former, it will the latter.

POETRY.

THE PLANET: A Song of a Distant World, by Larry Best. Riverside Press.

THE POET SOLDIER, by P. L. Buell. New York: S. R. Wells.

THE BLAMELESS PRINCE, and other Poems, by E. C. Stedman. Fields, Osgood & Co.

The over-soul is ahead of the over-matter. The publishers open their new-made pies, and the black birds and white birds all begin to sing. From many houses come the tuneful lays. It is difficult to do full justice to every singer in a concert, whether of blame or praise. So, in this crowd of poets, a full delineation of the merit and demerit of each, is beyond our privilege. We shall state fairly their average, and then let each seeker of spring birds and spring songs seek the Golden Grove, and study each particular songster after his own particular desire.

"The Planet" is a new venture, by a new adventurer. Does "a new planet sail into the ken?" It is an ambitious title, and not less ambitious theme. Perplexed with the problem of evil and earth, the poet seeks another sphere, but finds it in no respect unlike the one he left. Two maidens meet him, after the usual style of pretty poetry-made girls. They take him to an old man. They sing songs; he tells his story, a good earth-born tale, of a brother's hate and vengeance, of his flight to the top of a precipitous cliff, higher than any of earth's. His brother rules below. His son climbs the cliff, sees one of the girls; they fall in love; he descends, and tells his father his discoveries. The father comes up, seeks to kill the maid, kills his boy, topples himself over the precipice, and the maiden dies on her lover's bosom. The story has no merit of novelty, and might as well have been put in America as in the moon. The verse is flowing, though twice he makes "desire" and "empire" rhyme. Some lines are good.

> "Evening calls its muster-roll,
> [Night's host of silver-mailed stars."
>
> "His eyes, which open wide,
> Are filled with life's profoundest tide;
> So bright, so resolute they are,
> Each blazing like a silent star."

The author has a poetical nature, but should confine his range to less ambitious flights. Better stick to the earth, unless one can discover greater novelties in the stars.

"The Poet Soldier" is a biography, with specimen poems, of Joseph Kent Gibbons. He was born in Granville, Mass., and became a printer in *The Westfield News Letter*. His first published verses were in this journal, in the spring of 1861, on "Liberty and The Flag." He wrote several pleasing poems on patriotic and religious themes, enlisted after the Peninsula disasters, and died four months afterward of exposures he was too feeble to endure. Mr. Buell, the editor of *the News Letter*, has made this very appropriate tribute to his memory: "His verses have a strong and healthy quality,—though had he lived, probably no collection of them would have been made."

"The Blameless Prince" is the work of one who has the gift in a high degree. It is elaborated with great care, and has many brilliant, as well as finished lines. Its only fault is its substance. That is simply abominable. Why should a man of genius and culture, as is Mr. Stedman, spend weeks and months in portraying, in the best verse he can command, a smooth-faced hypocrite, never even breathing a word, in all his lines, against his crime, or his hypocrisy? "The Blameless Prince" is the husband of a perfect, loving queen. The lives of Albert and Victoria evidently gives its coloring to the tale; for the incidents of their lives are all wrought into the story; he, poor, early seen and loved; she, queen of a great realm; he, sought by her when crowned,— faithful seemingly, and honored,— dead, and cenotaphed with luxury of woe. Yet to this true history a horrible under-story is added. He is false to her all the time. An old nobleman's young widow enamors him, and they live guiltily for years; no one knows it but the two, and the queen and the realm ever honor him as blameless. There is no word of censure for this villainy, and, for all the poet says, the character is actually blameless. Better have spent his time on a less fair and less foul apple of Sodom. The minor poems are better in moral quality, and some are excellent. "Laura, my Darling," is a fine home madrigal. "The Doorstep," a familiar country experience, neatly told, beginning: —

> "The conference meeting through at last,
> We boys around the vestry waited,
> To see the girls come tripping past,
> Like snow-birds willing to be mated,
>
> "Not braver he that leaps the wall,
> By level musket-flashes litten,
> Than I, who stepped before them all
> Who longed to see me get the mitten."

His poems on "Society" have the touch of the street, and those on "Nature" an equal touch of the woods, while the few on the "Unseen" show that he needs but the renewal of the Divine in Christ to make him a religious poet of a high order. May his next work exhibit this change, and, instead of half its pages celebrating a smooth adulterer, may they sing the song of Christ the Purifier and Regenerator of the soul in the holiness and happiness of God.

RELIGIOUS.

THE EVIDENCES OF CHRISTIANITY, by Ebenezer Dodge, President of Madison University (Gould & Lincoln, pp. 243), is a very excellent statement of the grounds of our faith. It is prepared as a text-book, and is worthy of general use in our schools. It discusses, in its introduction, the existence of God, and immortality of the soul, and then proceeds to examine Christianity, historically, in the New Testament; supernaturally, as a Divine life, a Divine doctrine, a Divine law, a Divine kingdom, a fulfillment of Jewish and Ethnic preparations, and a world power. It is a valuable contribution to current thought.

Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
The Fisher Maiden, Bjornson,	Leypoldt & Holt,	A. Williams & Co.
Campbell's Poems,	Appletons,	Lee & Shepard and Nichols & Noyes.
Fair Maid of Perth, Scott,	"	"
Snarleyow, Marryatt,	"	"
My Recollections of Lord Byron, Guiccioli,	Harpers,	E. P. Dutton & Co.
Phineas Finn, Trollope,	"	"
Livingstone in Africa, Jewett,	Hitchcock & Walden,	J. P. Magee.
Life of St. Paul, Conybeare,	Scribner,	Nichols & Hull, Lee & Shepard.
Golden Chain, Bradford,	H. A. Brown.	
Edelweiss, Auerbach,	Roberts Bros.	
Tribune Essays, Congdon,	J. S. Redfield.	
Daily Devotions for a Child,	M. W. Dodd,	M. H. Sargent.
The N. Y. Bible Woman, Wright,	Pres. Pub. Soc.	Cong. S. S. P.
Sacraments of the Church,	"	"
The Lost Father,	"	"
The Clarions, Bradbury,	Biglow & Main.	
Waverley Novels, Scott,	Appletons,	Lee & Shepard.
Percival Keene, Marryatt,	"	"
The Tin Trumpet,	"	"
The Brownville Papers, Tyler,	Fields, Osgood & Co.	
Handbook of Nat. Philos., Rolfe,	Woolworth & Co.	
The Lily Series,	R. Carter & Bros.	
The Danish Islands, Parton,	Fields, Osgood & Co.	
Hans Breitmann's Party, Leland,	T. B. Peterson & Bro.	
Our Schoolday Visitor,	Daughaday.	
Michigan Univ. Mag.,	Ann Arbor.	
Edinburgh Review,	L. Scott,	A. Williams & Co.
The Congregational Review,	M. H. Sargent.	
Sabbath at Home,	Am. Tract Soc.	
The Nursery,	J. L. Shorey.	
Putnam's Monthly,	Putnam & Co.	
Atlantic Monthly,	Fields, Osgood & Co.	
Our Young Folks,	"	
New Monthly,	Harpers,	A. Williams & Co.
Theological Eclectic,	Moore & Co.	
Onward for April,	Carleton.	
Riverside for April,	Hurd & Houghton.	
Family Manual,	Flagg & Co.	

THE HERALD.

BOSTON, APRIL 1, 1869.

TERMS, $2.50 per year. Clergymen, $2.00—in advance.

To Readers and Correspondents. All loaded articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

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"AND THEY WENT AND TOLD JESUS."

These words are touchingly simple. John's disciples, true to their master, even in death, procured his beheaded body and laid it in the tomb and then "went and told Jesus." They knew well the mutual friendship of these mysterious persons, and felt confident their breaking hearts would find in the sympathizing Jesus that consolation they so much needed.

What a shoreless ocean of sympathy flows from the heart of Jesus! Who, that "went and told Jesus" the sorrows of a burdened spirit, ever came from His presence unblessed with the radiance of His benediction? Who of that motley multitude of blind, lame, deaf, and diseased, who constantly crowded His path, telling Jesus of their misfortunes, and asking that they might but touch the hem of His garment, or feel His cooling, healing shadow pass over their fevered frames, were ever denied His blessing?

"Thou Son of David, have mercy on us," arrests His steps and illumines the blind with the light of the world that now is, and of that which is to come. Never did He hear the appeal, "Lord, if Thou wilt, Thou canst make me whole," without bestowing the healing vigor of that beneficent will. Even the heathen mother, who went and told Jesus of the affliction of her daughter, was not refused His compassion; and the officer of King Herod, who told Jesus of his dying son, was rejoiced by his restoration to health.

The disciples on the Sea of Gennesaret, overwhelmed by the billows which the sudden tempest tossed, went and told Jesus of their peril, and at once the majesty of Messiah shone out on the placid lake. Martha and Mary sent and told Jesus of the sickness of him whom He and they so loved. When He reached the steeps of Bethany, Martha went and told Jesus that Lazarus was dead, and chided Him with those tender words, "If Thou hadst been here, my brother had not died." "Jesus wept!" Ever since, Jesus weeps with the pious beside the graves of their loved dead. There was sympathy in His tears, but He who was "the resurrection and the life," at once wiped those tears from sisters' eyes and His own, by calling back that brother, clothed in light of the realms of bliss, to cheer the hearts and home of Bethany.

Mary Magdalene went and told Jesus the bitter burden of her sin-stained soul. No cold scorn curled the lip of the Immaculate; no deserved denunciation parted those lips of love, but His sweet breath of pardon warmed her chilling heart, like the warm, life-giving breath of morning upon the tender buds of spring. He pardoned and she loved. When the shadows of Gethsemane had passed, when angel wings had broken the seal of the sepulchre and angel breath had rolled away the stone, she went and told Jesus,—all unknowing that it was Jesus—"They have taken away my Lord and I know not where they have laid Him. . . . Tell me where thou hast laid Him, and I will take Him away." With what strange strength love nerved those frail arms! The pure, loving heart commands Omnipotence. The tender "Mary," of Jesus was answered by the ecstatic "Rabboni," of Magdalene. How certainly does Divine love ever lead to Jesus, though, for the moment, through the veil of tears, we may mistake Him for another.

Dear sufferer, wasting with the wounds of disease; bleeding with the darts of death, which through days and nights of weary watching, you have gathered into your own bosom; whelmed in peril's waves; maligned by a misjudging world; weeping beneath the willow that weeps over you, for the dead who sleep below you, or mourning amid the sad memories of sins unforgiven—dear sufferer, go and "tell Jesus" your every sorrow, your every grief, for He was the "man of sorrows and acquainted with grief."

IS IT THE BEST WAY?

We have once and again adverted to the usage of our Church in establishing papers through the Book Concern, and not relying on local boards and influences for their development, as a wasteful and unwise expenditure of money, and as tending to weaken rather than strengthen the Church in the locations thus fostered from without rather than built up from within. The late report of the Western Book Agents to the Book Committee on the establishment of *The Methodist Advocate* at Atlanta, is a powerful, though unintentional argument in favor of the opposite course. It truly says that the last General Conference, by refusing to substitute loans to newspapers instead of directly establishing them, and also by refusing to approve the creation of local boards to which the papers already in existence should be sold, and by whom they should be carried on for the benefit of the Church, did in effect approve the present plan of paying for all these enterprises out of the income of the Book Concern. But they also show that this course is not productive of the best results. The paper thus established is not as identified with the people of the region where it is published as it should be. This is seen, morally, in the position of our only Southern paper to-day. It is not as representative of the convictions of its section—they do not rally to it as they would if it was their own creation. It is, therefore, an expense to the Church, which burden they are not disposed to touch with one of their fingers. Of the two most flourishing of our papers, outside of those printed at the two Book rooms, they speak thus:—

The Northwestern Christian Advocate at Chicago was published for several years with considerable loss annually to the Book Concern.

The Central Christian Advocate at St. Louis has been kept in existence to the present time at a loss to the Western Book Concern of more than $37,000. It should be remembered in this connection, that with the promised support of some six or seven Conferences—some of them large and wealthy, and in six of which there are over one hundred thousand members, and over seven hundred travelling preachers—*The Central Advocate* has lost, during the past year, $1,134.29.

From these premises they argue wisely that it would be impracticable for the Book Concern to establish three papers at once in the South, and that the agents must elect which they will choose to build up. They did so elect, and we have no doubt made their choice honestly. But their confession proves the wrongfulness of their premise. The way proposed in the last General Conference, and rejected chiefly through the ungrounded fears and earnest appeals of that best of men, the senior Western Agent, is, notwithstanding those fears and that rejection, the right way. It does what they complain is not yet done in the case of *The St. Louis Advocate*, and what is not also done in the case of *The Chicago Advocate*,—it develops a strong local power to support and push their paper. They are enthusiastic for their own. They feel its perils, they rejoice in its success. *The Advance*, with not a fourth of the Church population that belongs to *The Northwestern*, and with no abler management than that has or has had, and with less boldness on national and progressive topics—its Radicalism being largely exhausted in its christening,—is yet outstripping it in circulation. Why? Because Chicago Congregationalists own it and push it. If Brampton, Lunt, Gov. Evans, and Blaine, with Rev. Messrs. Hatfield, Fowler, Kidder, and the other lights and strengths of the Northwest, were the trustees and managers of their *Advocate*, it would soon attain to its fifty and a hundred thousand. So would *The Central* were Senator Harlan, Gen. Fisk, and other influential Methodists of the St. Louis centre among its official and responsible owners.

Even the New York and Cincinnati *Advocates* would be improved by such a regime. *The Methodist* has won its power by uniting in its management the chief business men of our Church in its city. Had they been associated with the ministers of that section in the official management of *The Advocate*, they would have been less slow in their conversion to Anti-slavery and would have made *The Advocate* more of a success than it ever was or otherwise can be.

This right step must yet be taken. Charleston feels sad over the death of its journal. It will feel the more sad when it sees how poorly its substitute represents the ideas which it so faithfully advocated. *The New Orleans Advocate*, now that its chief creator has left it, will be in danger of dying. Only a local board can save it. If that has been established, it may live. These centres must have their organs. They should have been helped by loans and not suppressed by the present policy of the Church. Though the Charleston brethren, as the Western Agents show, did offer to give up when they found they were to receive no aid, they also offered to go on if they could have a gift of $2,000 a year. They would have gone on had they received a loan without interest to that amount. They even begged the recall of their bargain, into which their incumbrances frightened them, and offered to go on without loan or gift. But their request it was not thought best to grant. It will yet be allowed if they continue to desire it. Their feelings show how imperative this call appears to those who are in the centre of operations. It also shows the necessity of revising our whole Church policy in respect to our weekly journalism. Aid the struggling papers if they are rightly incorporated as the Education Society will, sometime, colleges and seminaries; as the Church Extension does churches; but let the Book Concern only publish books and general periodicals, such as the Sunday-school and Missionary journals, quarterlies, and magazines. In this conclusion the Church must come.

TEMPERANCE IN SCOTLAND.

[At our request, Mr. George Easton, Agent of the Scottish Temperance League, has prepared this paper. It will be found interesting and timely.]

At the present time, when a conflict is going on amongst us between the friends of "Prohibition," on the one hand, and of "License" on the other, we think it may be of some interest to many of our readers to know what is being done in other parts of the world to put down the demoralizing drink traffic, and thereby to advance morality, temperance, peace, and plenty among the people. We have no doubt but there are many who look upon the Temperance and Prohibitory movement as being neither more nor less than a Puritanical idea, unworthy the consideration of a free, liberal, intelligent people. If there are any who entertain such a notion, we desire to call their attention to what has been, and is being done in the same direction in Britain, especially in the northern part of it—Scotland.

The Temperance reformation was introduced into Scotland about forty years ago, and at that time the pledge recommended to be taken was abstinence from ardent spirits, while wines and fermented liquors were drunk. It was soon found that men got drunk on wine and ale as readily almost as upon more ardent potations, and hence, about the year 1837, or 1838, the pledge of total abstinence from all intoxicating drinks of every name and color, was adopted, and societies in various parts of the country were organized upon that principle.

In order to propagate the principle referred to, meetings of delegates from societies were held both in the east and west of Scotland, and organizations were formed, called, respectively, the "Eastern and Western Temperance Union." The delegates who attended the formation of these Unions, guaranteed that their respective societies would supply a certain sum of money, in order to defray expenses that would be incurred by employing men to advocate the claims of the movement through the country. It was found, however, that committees of temperance societies were very much like dissolving views, and many who had promised a certain amount in the name of the society he represented, had it to pay himself, and a good many had to pay smartly, and the result was that both organizations went down.

It was thought by a few men that a national society, based upon personal responsibility, would be the most efficient plan by which the agitation might be carried on; accordingly, twenty-five years ago, the Scottish

Temperance League was formed, and in its history we have substantially the history of the Temperance movement in Scotland. What was adopted at the formation, still continues to be the bond of union of the League, viz.: "That it shall consist of such individuals as have already subscribed the pledge of a Total Abstinence Society, requiring them neither to take nor give intoxicating drink, and who annually subscribe to its funds not less than 60 cents. Societies may become affiliated with the League by the payment of two dollars and a half yearly, and shall be entitled to send one representative to the annual meeting for every such sum paid into its funds."

The principal idea had in view when the League was formed, was to circulcate temperance literature; but it was soon found necessary to add to this the living voice. The League, then, while it continued to send out tracts and other publications upon the subject, employed now and again special lecturers, to visit the more important towns and cities throughout the country. This method, however, was found to be quite inefficient to reach the smaller towns and villages, and, therefore, a few years after its birth, the League began to employ agents to travel the country during the whole year, delivering lectures wherever a meeting could be got, free of all expense, and in this way the principles have been introduced into every nook and corner of the country. Let us first call attention to the aim or object, and mode of action of this League; and, secondly, to its progress, and then to the influence it is now exerting upon the country at large.

It is but right to say, that the principal weapon by which the League attacked the drink system at the commencement of its warfare, was moral suasion; but for many years past the following has been its programme: —

The grand object the League has in view, is the total abolition of the drinking system; and to gain this end, so devoutly to be wished, it has adopted various modes of action.

First of all, its grand sheet anchor is total abstinence. Inculcating the pernicious, poisonous nature of all drinks containing alcohol, and urging the people to abstain from their use.

Secondly, so far as the drink traffic is concerned, the League seeks its entire legislative prohibition; at the same time, believing that every restriction of the traffic is a help towards the attainment of this desirable end, the League advocates all such restrictions, whether secured through means of licensing courts or legislature. Such is the programme of the Scottish Temperance League. Let us now look at the progress it has made during the last quarter of a century.

We find that in 1850 it had a membership of 1,100, with thirty affiliated societies; now its membership is above 8,000, with four hundred affiliated societies.

Twenty years ago the League employed only two agents; now it employs ten, who, during the year deliver, upon an average each, five lectures weekly, or in the aggregate, 2,600 yearly. Over and above regular agents, the League employs very frequently special lecturers, while from twenty to thirty volunteers give their services to the League when required; while under its auspices, last year, one hundred and seventy sermons upon the Temperance question were preached by as many ministers belonging to all evangelical denominations.

When the League was organized, there were comparatively few ministers who had identified themselves with the movement; now, out of somewhere about 3,000, there are between seven and eight hundred that have done so, while out of the latter, two hundred and fifty-nine are members of the League, and of course are regular subscribers to its funds.

The League, believing in the power of the press to form public opinion, has all along employed this agency for the dissemination of its views. Twenty years ago it had little more than begun this department of its work. It now issues a weekly paper called *The League Journal*, and also a monthly, specially adapted for the young, called *The Adviser*; it issues, also, a monthly pictorial tract that is extensively circulated. The tracts it issued last year was 700,000. It has published a great number of temperance tales, one of which, "Danesbury House," has now reached the astonishing circulation of 114,000 copies, and also a great number of other books upon various phases of the subject. The truth is, the publications of the League now form quite a large temperance library. It will give our readers some idea of what the League does by means of the press, when we tell them that for years past it has sent from its office, in 108 Hope St., Glasgow, every year, twenty-three ton weight of temperance literature. With all the machinery in active operation to which we have referred, the League must be exercising a mighty influence for good upon the country in preparing the way for bringing round the object it has in view — the entire destruction of the whole drink system.

Our readers must remember that the League is not the only organization in Scotland that is working for the overthrow of the drink idolatry. There is, also, the "Progressive Bill and Temperance Association," that has its office in Glasgow, and employs three or four agents, and is assisting very much to expose especially the wickedness of the drink traffic. And then there are nine county temperance unions, two of which employ each an agent of their own; the others obtain one, when they think proper, from the League. There are also temperance societies in connection with the Established Free and United Presbyterian Churches that carry on their own operations, and our divinity students have a temperance society in connection with their respective theological seminaries. That of the United Presbyterian is at present presided over by Professor Cairns. All of these societies are visited annually by a deputation from the League, consisting of the most influential men it can obtain — and in this, and in various other ways, a public sentiment is being created, though slow yet sure, that will ultimately embody itself in law, and bring the diabolical practice of making good into bad drink to a perpetual end. We have much more to say in reference to work of the same kind being done in Britain. At present, we have said enough to satisfy our readers that other nations, as well as the United States, are turning their attention to the necessity that exists for having the rum-seller arrested in his career.

THE BOSTON UNIVERSITY.

The following petition was sent into the Legislature of this State, on Monday, the 22d ult., and referred to the Committee on Education: —

"To the Honorable the Senate and House of Representatives in General Court assembled: —

"The undersigned respectfully petition your honorable bodies for a charter incorporating the Trustees of the Boston University Fund, and conferring upon the same the power to receive, hold, and eventually to apply such funds as may be entrusted to them by bequest, or otherwise, for the purpose of establishing a University in or near the city of Boston.

ISAAC RICH,
JACOB SLEEPER,
LEE CLAFLIN."

This is a very important and judicious step. The various departments of instruction, scientific, medical, law, and ministerial, naturally centre in our capitals. The sub-departments, preparatory and undergraduate, also incline thither. Around such centres wealth accumulates, and the expense of such institutions draws largely on the means of the benevolent and the affluent. The intention in this charter is to receive such funds, by will or gift, as would be given to a University near Boston, but would not go a hundred miles from it. The terms of the charter do not require the immediate foundation of a University, but create a Board of Trustees, who shall reorganize as a University Board, when the amount of $600,000 has been received. We rejoice in this movement. It was time, long ago, that the head-quarters of New England should have a Christian college. No Christian church has established one here since that which our fathers planted was wrested from the faith. The population is great and growing; wealth abounds; literary and critical activity is great. Christ should inform and control this powerful influence through His Church. It will harm no existing institutions of our Church. New England Methodism alone is tenfold more numerous, and a thousandfold more rich and influential than when Middletown was founded. The Connecticut Valley alone can make that rich and powerful, as it actually makes three Congregational colleges. More money of the Church slumbers unused within that valley than all the wealth of the Church in New York and New England thrice over, thirty years ago. All our seminaries and colleges will be strengthened by the establishment of a University in Boston. Liberality here will stimulate liberality everywhere. Students will multiply, by multiplying facilities and attractions for education. More, even of our own Church, are to-day educated in other New England colleges than in our own, while in our seminaries many of other churches are found. So will it be with the Boston and Middletown colleges. They will build each other up.

CAUGHT AGAIN.

It is dangerous to express an opinion on any matter in which our Annihilation brethren are concerned. If we say one word they reply with a hundred. *The Bible Repository* devotes eleven pages to about as many lines of THE HERALD, and *The Herald of Life* expends on us over four columns of its learning and argument, in response to our brief word, "caught." There is a desperate earnestness in these brethren worthy of a better cause. As to the former it takes exception to our remark that it construed chance expressions into confessions of its doctrine, and asks for proof. In this very number are proofs. It seeks to make a sermon, that at the farthest, only speaks of the sinner as "sinking deeper into imbecility and death," as "designed to suggest the doctrine of final extinction." This is far from its previous assertion that the author of that remark had "renounced the doctrine of eternal torment, and embraced the guillotine theory of final extinction." All his denial of any such conclusion is disregarded. To this we objected and still object. Two pages of this number are devoted to newspaper references, three lines long, to a sermon, and in which it is sought to make the preacher of that sermon sustain its views; a thing the farthest from his thought. We like these brethren, but wish they would not be quite so hungry as to snap at any crumbs, and then knead them over in their own dough, and serve them up in their own fashion as our bread. We shall give our views on this subject in our own time and way, and shall hold ourselves responsible, and only responsible for those utterances. We ought to exculpate *The Bible Repository* from the remark that it attempted to make an argument in favor of the eternal existence in death, as a less punishment than the guillotine theory, into an argument in favor of annihilation. It only says, such a view "would be laughed at, as preposterous, by ninety-nine out of every hundred Methodist preachers in the land." That we doubt. God is just and good even in punishing the wicked. David saw it, and said it. If therefore He decrees eternal punishment, it is a less fearful penalty than extinction of being. *The Quarterly* thinks it would prefer the guillotine to the rack. But its editor would not. No man would. To live is the longing of every being. The prison is preferred to the gallows. Shakespeare well declares the common sentiment when he says —

> "The weariest and most loathed worldly life,
> That age, ache, penury and imprisonment,
> Can lay on nature, is a *Paradise*
> To what we fear of death."

Mrs. Shelly makes her man-made monster, a Frankenstein, hating all things and hated of all, exclaim, "Life, although it may be only an accumulation of anguish, is dear to me, and I will defend it." So will the lost spirits in hell, as in Gadara, beg their Creator not to destroy them. Whoever laughs at such a truth laughs at the Word of God, and the instincts of the immortal soul.

The Herald of Life, in attempting to escape from our "nutshell argument," plunges into yet more perilous heresies. It now seems to declare that Christ Jesus had no full Divine power, till after His resurrection, though it may avoid this conclusion by pressing unwarranted distinctions between the humanity and the divinity of the Blessed Lord. Because Christ says after His resurrection, "All power is given unto Me in heaven and earth," it thinks that He did not have that power before; and thus God could, must, and did raise Him, a helpless and unconscious creature, from the grave, and clothed Him, *a creature*, thus raised by a power and gift outside of Himself, with Omnipotence. It says: —

"'That He hath all power given unto' Him 'in heaven and in earth' at or *after* His resurrection, proves that He did not possess it before."

It also asks —

"Will our respected brother tell us where He had 'a commandment to use *all* power in His own person' *before* His resurrection from the dead?"

We are happy to inform our brother that Christ declared this power inherent in Himself long before His death. Of Him John declared, or He Himself said to Nicodemus: "The Father loveth the Son and *hath* given," not *will* give, "*all things* into His hand." It was to the Jews, near this same time, that He declared, "Destroy this temple, and in three days *I* will raise it up." Who spoke that word? Did not Christ Jesus, and did He not then claim divine power? To the Jews He also said in the early part of His ministry, "For as the Father hath life in Himself so hath He given to the Son to have life in Himself." Not subsequent to His death and resurrection, but then and always. "The Father hath committed all judgment unto the Son." This includes all power, because He expressly unites His judgment with His will. In fact, the attempt to put Christ into a state of imperfect development before His resurrection is a necessary sequence of the annihilation theory, and as necessarily hostile to the Word of God. It is on a par with Mr. Reed's Swedenborgian notion, in his "Religion and Life" which makes Christ inherit an

evil nature and work Himself free from it by victories over it. He says: "In, and by means of the combat of temptations, the Divine influence coming forth from the Father encountered and finally subdued and put away every perverse and evil thing inherited with the body of Mary." *The Herald of Life* seems to think if He inherited no evil, He did weakness. He was not able, though He over and over declares that He was, to deliver Himself from the power of the grave. We prefer to cling to His own words. It adds this text and comment: —

"Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him.' Rom. vi. 9. Then the Christ was once dead, and death had dominion over Him. Then He ('the Man Christ Jesus,') was not immortal; and His immortality depended on His resurrection from the dead, and 'God *in* Christ,' and not Christ's soul, raised Him from the dead, and by that transaction He 'put on immortality,' and so He 'dieth no more; death hath no more dominion over Him' — He is immortal, and has the 'power of an endless life.' Heb. vii. 16."

Death had dominion over Him according to His own consent and will, no more. This death was neither unconsciousness nor annihilation. It was the experience unknown to us, and to every creature, by which He laid down His life and took it again, in His own time and way. A theory that compels its advocates to deny the Deity of Jesus Christ, that makes Him the helpless and unconscious victim of the grave, that declares He only attained to Divine power subsequent to His resurrection, is akin to that which unwisely contemplates death as always meaning extinction or suspension of conscious being — a state it never naturally nor necessarily means, — and that leads its disciples to spend a thousandfold more energy and time in trying to persuade men that they will be unconscious at death and destroyed finally, than it does to bring them to the cross and make them new creatures, consciously and eternally, in Christ Jesus. We hope our old advocate and associate will see whither these narrow though honest views lead, and escape from a theory that makes the Lord Jesus Christ the powerless subject of the most powerless of His creations, — death.

WHY SHOULD WE HAVE A MISSION HOUSE?

The appeal of the Missionary Secretaries for $250,000 for a new Mission House, seems to some minds extravagant. A little consideration will convince them that the call is just. Our Society disburses more money annually than any other Missionary Society in America. Its quarters are probably the poorest of any. A single low, narrow room is all its territory. The American Board have had one of the best houses in Boston, for more than twenty years. They fill it with clerks, museums, and other necessary departments and offices. The Wesleyan Missionary House is among the largest and finest buildings in the commercial centre of London, close to the Bank of England, Barings', Guildhall, and other celebrities of wealth.

The Methodist Church ought to have an equal structure. We have not given up the hope that the Commission appointed and empowered by the last General Conference, to purchase or erect such buildings for all our Church interests in New York, will soon accomplish their duty. The Church earnestly demands this at their hands. If they succeed, the Missionary Department must help the enterprise. If they decline to go forward, this Society should not allow itself to be cooped up much longer in its seven by nine cell. Let the Church give it means to put up a building worthy of her and of this grand enterprise. Let this building be the head-quarters of all our charitable departments. The amount asked is as small as possible. It is below what the Church can give. Get the children in the Sunday-schools, and all, to give something as a thank-offering, and by the first of May the amount will be raised.

We rejoice to learn from the following telegram from Rev. Dr. Durbin, that the building to which we referred two weeks ago has been purchased: —

"The magnificent building now being finished, corner of Broadway and Eleventh Streets, New York, is purchased for the Book Concern and Mission Rooms of the M. E. Church. Friends of the new Mission House, you have a noble object before you for your jubilee offerings."

Now let all our churches aid in raising the quarter of a million which the Missionary Department has pledged to this enterprise.

WARREN STREET CHURCH, ROXBURY. — The 30th anniversary of the Sunday-school connected with this Church, was held in the Universalist Church, in which the Society at present worships, on the 21st ult. There was a large attendance, and the exercises were of an unusually interesting nature. Addresses were made by the Pastor, Rev. A. McKeown, "Uncle Cook," Rev. Mr. Patterson, of the Universalist Church, and Mr. D. K. Reed, the Superintendent. The Secretary's report showed a large increase during the past year. The present number of scholars is 385; teachers, 34; officers, 7. Six have died during the year. There have been 17 conversions. Amount of money received, $522.61. $292 have been spent for books. Books in Library, 434. We take this opportunity of stating that the Lord has signally blessed the ministration of Bro. McKeown the past year, by the accession of over a hundred members. Work on the new church will soon be resumed, and the vestry will be ready in less than two months. It will be a fine edifice, beautifully located. The branch church has adopted the name of the Boston Highlands M. E. Church, and held its first meeting in Dudley Hall, on Sunday morning last.

"THE OLD CHURCH DOOR." — We shall resume this beautiful serial in our next.

The Omaha M. E. Church has adopted a new idea. It offers its bonds in the market for the new church. These bonds are secured on a valuable property, which already brings in twice as much as all the interest on all the bonds. It is a safe investment, at high rates.

Rev. George Bowler, pastor of the First M. E. Church in Nashua, died very suddenly, on Thursday morning last. He was one of our most popular preachers, and greatly beloved by the churches where he has labored.

On Sabbath, March 21st, the new Boston religion of Science *versus* Christ, made a general attack upon evangelical truth. The sermon in Music Hall in the morning was by Rev. Dr. Hedge, on "The Gospel of Manual Labor." The sermon in Horticultural Hall, by Rev. Samuel Johnson, was upon the "Piety of Pantheism." The afternoon sermon in Music Hall, before the Spiritualists, was a lecture, by Prof. Wm. Denton, upon "Science, Man's Great Saviour." This is an encouraging feature in these efforts. They will show to thinking men in anti-evangelical churches, in what fearful issues any view not based upon Christ as the Saviour terminates.

Our friends elsewhere need not fear for the safety of evangelical faith, amid these numerous and skillful onslaughts upon it. It is prosperous, notwithstanding, perhaps never more so.

"The grass withereth, the flower fadeth; but the Word of God shall stand forever."

APPLETONS' NEW JOURNAL. — Messrs. Appleton & Co. announce that they will begin, early in March, the publication of a Weekly Journal, which shall be devoted to popular current literature, and an organ of advanced opinion with respect to all the great interests of society, popular science in its best sense, and of art. Vigorous, earnest, and high-toned journals will always prove a welcome addition to our periodical literature. In the field of illustration, this journal will introduce a few novelties, such as presenting with every number a steel-plate engraving, a large cartoon engraved on wood, or an illustrated supplement.

An advertisement appeared in our columns last week, through inadvertence, which was harmless in itself, yet had the appearence of evil.

MOTES.

The Baltimore Episcopal Methodist begins an editorial thus: — "We are daily charged with a *bitter* spirit towards the M. E. Church." It seems surprised at such a charge, and proceeds for three columns to prove it true. It thinks its spirit is very sweet. That is probably because to the hungry man every bitter thing is sweet. No men are more hungry than our friends of the Southern Church, especially those that left ours after the war began in order to be on the winning side. They must be pardoned if they are a little deficient in the power of distinguishing between sweet and bitter. But if it thinks its bitterness sweet, how true in its case must be the words: "Ye know not what manner of spirit ye are of." The Methodist Church can endure its bitterness, and would profit by it, were it only indulged in the interests of humanity and the truth. As it is, we can only pray that its spirit and its doctrine may both be renewed in the Gospel of the Son of God and Son of Man.

The Codfish Aristocracy are looking up. They were always of the best sort; without shoddy in their trade or display. Much has been said in contempt of their business, but it at length gets a good word from Agassiz. He advocates fish-culture from an educational point of view. The use of fish as an article of food strengthens the intellectual powers. More than any other product it stimulates the faculties of the mind, and develops all their resources. Fish, in his view, is not simply a luxury; it is a necessity of our advancing civilization. It promotes thought, is the best restorative for a weakened brain, is food for the intellectual functions, and aids in the promotion of a higher culture.

This is probably what makes Cape Cod send so many smart men to Boston.

The Newport line is the most comfortable route between New York and Boston. A short ride in the cars and a long one on the boat, is the desideratum which it attains. Other lines rouse the passengers at one o'clock, and dump them in Boston at four, when it is too late to go to bed, and too early to go to other cars. This gives a good bed till 4, a quiet rising, so that if you wish you can sleep till 7 undisturbed, and an arrival in Boston in time for the outgoing trains. Try it.

Beecher's "Life of Christ," soon to be issued from the press of J. B. Ford & Co., is to be a handsome volume with many maps and illustrations.

"Christian Separation from the World," by Rev. S. H. Platt, of Brooklyn, is an earnest argument against communion with the world. It sets forth the danger of such intimacy in incident, poetry, and argument, and proves the scripturality, necessity, and beauty of Christian separation. It is peculiarly valuable to parents. For copies address its author, 39 Fleet St., Brooklyn.

THE NEW ENGLAND ANNUAL CONFERENCE.

Bishop Thompson opened the Seventieth Session of this Conference in the Worthen Street Church at 9 o'clock, A. M., Wednesday, March 24. He was assisted in the administration of the Lord's Supper by the presiding elders, Rev. Drs. Butler, Cummings, and others, at the close of which he fervently invoked the Divine blessing to attend the deliberations of the Conference.

The roll of the Conference was called, commencing with the name of the venerable father, Thomas W. Tucker, of the class of 1812. Bros. Manning, Bridge, and Bosworth were reelected Secretary and Assistants. Business hours were fixed from 8½ to 11 A. M.

Nominations for the Standing Committees were read by Bro. Barnes from the Special Committee on Nominations.

Communications from the Wesleyan University, the Mission Rooms, the Book Committee and Book Concern, Tract Society and Sunday-school Union, were presented and referred.

Letters were read from several superannuated preachers living without the bounds of the Conference.

Reports followed in the cases of persons eligible to full membership.

Before adjournment, the characters of most of the supernumerary preachers were passed, — Bro. Prentice being returned effective.

The anniversary exercises of the Sunday-school Union began at 2 P. M., the Rev. R. W. Allen of Lynn presiding. Addresses were made by Rev. Mr. Barnes of Lynn, on the relations of parents to the Sunday-school; Rev. C. W. Cushing of Lasell Seminary, Auburndale, on teaching in the Sunday-school; and Rev. B. K. Peirce, D. D., chaplain of the House of Refuge, New York city, who entertained children and adults on the happy issue of doing right, without looking to temporal reward.

At 7½ o'clock the Rev. Dr. Warren, of the Boston Theological Seminary, preached the Conference sermon, from John xiv. 1 — "Ye believe in God, believe also in me." The great issue between Christianity and "Christless Theism" was announced as the theme of discourse.

The preacher was listened to by a large audience, evidently carrying conviction to their minds of the truthfulness of his utterances.

Thursday morning Dr. Cummings conducted the devotional exercises. Subsequently the names of members absent, Wednesday, at the call of the roll, were read. Then followed the further consideration of the list of supernumeraries, Bro. Wm. Merrill being returned effective. Rev. Dr. Chickering, Secretary of the Suffolk Temperance Society, was introduced. The class to be admitted to full membership was called and answered to the disciplinary questions, after which the Bishop addressed its members at length.

There were several things concerning which young ministers were unnecessarily anxious: 1. Appointments; for which the Church provided. He would that they might be without trouble relative to these for the remainder of life. Perfectly safe for every young minister to await the arrangements of the Presiding Elders. It is the law of God and nature that every one find his level. Make yourselves worthy of the highest appointment, if you desire it, and in due time it will be reached. 2. Reputations; what is and what is not said of one in point. Character preserved, good repute must continue in a connection like ours. 3. Support. Live near the cross, preach evangelically and faithfully, and every community will bestow necessary support. A better support is given the ministry in the United States, voluntarily, than is bestowed anywhere else in the world; and Methodist ministers are the best paid of any, in the Bishop's judgment. 4. Success. Faithfully sow, the Master will give the increase.

Several things, moreover, are to be observed: 1. Preach not philosophy, but Christ; not about Christ, but Christ, made unto us wisdom, righteousness, etc. Exhibit Him to sinners.

In the afternoon, the anniversary meeting of the New England Education Society was held, at which Bro. Wm. Rice presided, and addresses were made by Rev. T. B. Smith, Dr. Cummings, and Bro. Twombly.

The Missionary Sermon, Thursday evening, by Bro. Stutson, was based on Matt. xxviii. 18, 19, 20. — "And Jesus came and spake unto them, saying, All power is given unto me," etc. The work of the Christian Church, and the power supporting it therein, with the providence operating in all ages among the nations, particularly in our day, constituted the line of a clearly conceived and eloquently delivered discourse.

Friday. — The Rev. Dr. True conducted the opening exercises, and after the reading of the records, the examination of the characters of the Elders began. The Rev. Dr. Butler of Boston having been elected to the office of Secretary of the American and Foreign Christian Union, the Conference voted to request the Bishop to appoint him thereto for the Methodist Episcopal Church. It is understood that his residence is to be in New York, while his membership is to be perpetuated with the Conference.

The spiritual and temporal condition of the Lynn, Worcester and Springfield Districts was reported by the Presiding Elders. The reports were generally satisfactory. The Rev. Dr. Harris, from the Mission Rooms at New York, addressed the body upon topics needful to be understood by the pastors. The expenditure of $725,000 at the South since the Rebellion, in response to the demand to send ministers there, had created some embarrassment of the treasury.

At 2 o'clock P. M. a meeting was held in the Central Methodist Episcopal Church for the recital of the religious experience through which the brethren admitted to full connection at this Conference have passed in entering the ministry. At 8 o'clock, in the Worthen Street Church, a Temperance Anniversary was held, the Rev. Mr. Collyer in the chair. Ad-

dresses were made by the Rev. W. R. Clark, the Rev. M. M. Parkhurst of Stoneham, the Rev. Dr. Chickering of the Suffolk Temperance Society, and by the Rev. Mr. Mallalieu.

In the evening, the Rev. W. R. Clark of Boston preached on Ministerial Education from 2 Cor. v. 11: "Knowing the terrors of the Lord, we persuade men."

Bro. Abbott conducted the Saturday morning prayer-meeting.

Bro. Brownson led the devotional services of Conference.

A telegram from New York was read, announcing the purchase for Methodist head-quarters.

Admitted on trial — Wm. P. Ray, Ira G. Sprague, Samuel H. Noon, Emory A. Howard, Alfred Noon, Joseph Candlin.

Bro. Haven presented resolutions, which were adopted, relative to Rev. Geo. Bowler's decease, etc. An invitation was received from Nashua, to attend the funeral of Bro. B. on the Sabbath.

The Conference voted a special session to receive the report on Memoirs, to meet at 2 o'clock, so merging in the Memorial Service. Bro. Porter presided. Bro. Sherman read a memoir of the late Rev. Samuel Tupper, an additional biographical paper was read by Bro. Crowell, and addresses were made by Dr. Cook and Bro. P. Wood.

The Love Feast, presided over by Father Merrill, was one of the best. The good words of Bros. Tucker, Boyden, Binney, Cox, E. Otheman, Sargeant, True, Dwight, Kelley, Fisk, Barnes, and others were cheering.

Bishop Thomson preached from Psalms ii. 6, 7, 8: "Yet have I set my king upon the holy hill of Zion," etc.

Ordained Deacons — H. S. Booth, Antonio Arreghi, Seth C. Carey, John N. Short, Joseph Candlin.

Dr. Kynett preached from Zech. viii. 23.

Ordained Elders — John J. Lansing, Frank G. Morris, N. T. Whitaker, Thomas Howarth, Lorenzo E. Perkins.

The Bishop presided at the Missionary Anniversary, and Dr. Thayer offered prayer.

Receipts: Boston District, $6,862.74; Lynn, 7,170.08; Worcester, 7,258.44; Springfield, 3,083.30; Legacy, $500; Total, $24,874.56.

The addresses of Bros. Parker and Prentice, and Dr. Butler, were heard by a great crowd of people, as were the sermons of the morning and afternoon.

[To be continued.]

PROVIDENCE CONFERENCE PROCEEDINGS.

The Providence Conference assembled for its Twenty-ninth Session, Wednesday morning, March 24th, 1869, in the First Church, Fall River, Mass. Bishop D. W. Clark, meeting this body for the first time, opened the session with reading the 27th Psalm, the 13th of 1st Corinthians, the 707th Hymn, and prayer. At the calling of the roll, only fifty-nine answered to their names, but trains arriving later, brought many others.

M. J. Talbot was elected Secretary. The Standing Committees were then announced, and various documents presented and referred to appropriate Committees.

Varying from the order usually pursued, the Bishop first took up the question of the character of effective elders, calling for the reports of the Presiding Elders.

Dr. Brown represented the Providence District to be in a state of prosperity. Many of the churches exhibit a steady growth, and into one of them persons have been received at thirty-two out of the last thirty-four monthly communions. Several new churches have been organized during the year under most promising auspices, while other inviting fields are open, of which lack of men and money prevent the occupancy. "A large area in the Southern and Western part of Rhode Island and also in some portions of Massachusetts within the District, is as truly missionary ground as any part of the world." The cause of Missions has a strong hold on the people, but so pressing are the demands of the hour beyond the aid of the Missionary appropriations, that because of compliance with them, the regular missionary collections will probably show a decrease.

The Sabbath-schools are increasing in interest, while they are improving in management as well. Giving to them half of the Sabbath is more or less adopted, and generally works well. The Doctor complains of lack of ministers, and mourns that "Presiding Elders and official members in the Conferences on our borders, like Death, 'love a shining mark,' and many of our most esteemed ministers are constantly being drawn away from us." It is a genuine consolation that there are a few more of the same sort left.

Rev. P. T. Kenney's report of the New London District presented many interesting facts respecting the progress of the work during the four years of his Eldership. There are in the District 59 societies, 20 of which are supplied by local preachers. Of the 57 church edifices, 45 are free of debt. During the term of Mr. Kenney, $99,000 have been raised for payment of debts and improvement upon churches. An increasing interest in the benevolent causes of the Church is manifest, as also in the better support of pastors. The Sabbath-schools are in a condition of prosperity; and our churches in Eastern Connecticut occupy a higher position than ever before.

In the afternoon, the first Anniversary of the Conference Temperance Society, was held, at which addresses were made by Rev. J. Marsh, Rev. H. W. Conant, Agent of the Rhode Island Temperance Union, and the Editor of ZION'S HERALD. They were all up to the radical standard, which is also the Fall River standard, if we may judge by the unanimous vote of the large audience in favor of the old Prohibitory Law.

In the evening Rev. J. M. Talbot preached the Conference Sermon, taking for his text John I. 14, and announcing as his subject, "The Evangelical Doctrine respecting the Person of our Lord." Compact, solid, argumentative, and beautifully lucid, it answered our idea, setting forth the great doctrine which the Church will soon be compelled to defend against an onset the like of which has never yet been known.

Thursday, March 25, 1869. The hour before the commencement of the session was devoted to a prayer-meeting, which practice is intended to be continued. Dr. Patten opened the session with the usual religious exercises.

The circular of the Tract Society presented this morning, showed the receipts of the Society in 1868 to have been $14,875.41, and the expenditures, $18,561.61. The number of tract pages circulated in same period was 33,111,518, being an increase of about thirty-three per cent over the preceding year.

The cause of THE HERALD was presented by the Editor in a brief speech.

T. Ely then gave a statement of the condition of his District. The fifty-four churches under his care were reported as in an excellent condition, and doing a noble work. In financial affairs the report was less favorable than at some former times, owing to the failure of the fisheries. The characters of the ministers on the several Districts were examined, after the disciplinary mode, and all ministers appointed to pastoral charges will go to their work with a clean bill.

J. W. Willett offered, what he termed a "chronic motion," that the Committee on Missions be, and hereby is instructed not to report appropriations to charges where there is not a reasonable prospect of growth, except where such charge is too far from another needy church to be united with it. The motion prevailed. *Carthago delenda est.* Dr. Kynett, being then introduced, addressed the Conference on the claims of the Church Extension Society.

Afternoon. — The Annual Education Meeting was held, at which addresses were delivered by Prof. Edwards, F. J. Wagner, and D. A. Whedon. The last speaker very pointedly told the people that if they will have educated ministers, they had got to *pay* for their education, in their gifts of money for the purpose.

The evening was given to the Church Extension Society's Anniversary. L. B. Bates, J. Howson, and Dr. Kynett addressed the audience, who responded in a collection of $275.00. It was excellent, grand, all around.

Friday, March 26, 1869. — The devotional services of the morning were conducted by W. F. Farrington.

The relation of supernumeraries was not settled without considerable discussion. The rule was stretched to, at least, its utmost limit. The following names stand in this list: W. H. Richards, C. Banning, T. R. Gurney, E. Grant, L. D. Davis, F. A. Crafts, J. Cady, W. Kellen, J. N. Collier, G. M. Hamlen, A. F. Park.

The list of the superannuated is as follows: E. B. Hinckley, L. Pierce, I. M. Bidwell, I. Stoddard, J. M. Worcester, O. Robbins, C. Morse, E. Benton, F. A. Loomis, W. O. Cady.

D. A. Whedon presented the report of the Freedman's Aid Society, closing with the resolution "that we will, during the coming year, present the claims of this Society before all our congregations, asking a collection in its behalf; and that we recommend to our people to direct to its treasury all their contributions which are designed to aid in this specific class of Christian work." Dr. Rust addressed the Conference in his peculiar style, showing the providential character of the Society, and giving some illustrations of its practical workings, after which the report was adopted.

Dr. Brown, at this point, read a telegram, received from Nashua, N. H., conveying the sad intelligence of the decease of Rev. George Bowler, and introduced the following resolution, which was unanimously passed, by a rising vote: —

"*Resolved*, That the painful intelligence of the death of Rev. George Bowler, of Nashua, N. H., and late an esteemed pastor of St. Paul's Church, in this city, has been received by this Conference with profound grief; and while, by its suddenness, it surprises us, we regard it also as another admonition to increased fidelity in the work of preaching Christ and saving the perishing, and to a constant readiness for a summons to our final account."

Impressive remarks were made by J. D. King, who had been associated with him in pastoral labors in this city.

Resuming the regular business, D. L. Brown and W. P. Hyde were elected Elders, and E. Burlingham and O. H. Fernald Local Elders. T. Audas received a location.

Rev. E. D. Winslow, Publishing Agent of THE HERALD, presented the business interests of the paper and the proposed Magazine to the consideration of the Conference, paying them the compliment of saying that they had done better for THE HERALD than any other New England Conference.

Bro. Parker, one of our missionaries in India, now home for purposes of health, being on a visit to this body, gave a very interesting view of mission work in that field, with some curious specimens of Hindostanee music.

[To be continued.]

ST. LOUIS CONFERENCE.

This body met at Sedalia, Mo., March 10th, Bishop Janes presiding.

WELL MIXED.

There are about one hundred and twenty ministers in this Conference, nine of whom are colored men. They mingle with their brethren on terms of perfect equality, and the difference in color does not even seem to be a matter of thought. They are reported to be able and successful ministers. The first colored minister was received into the Conference three years ago, and since that time others have been received as the occasions have arisen. There has never been a ripple of opposition to it, either in the Conference or in the churches which it represents. Thus this social question settles itself when boldly confronted and sensibly treated.

The demand for ministerial labor in the State is beyond the capacity of the Conference to supply, although some young men of fine talents and liberal culture are enrolling themselves for the work.

At the Education Meeting able addresses were made by Rev. L. M. Vernon, son-in-law of Dr. Elliot, Rev. Robert Allyn, and Rev. E. D. Winslow.

BORDER TRIALS.

The morning session of Saturday, was chiefly occupied in the representation of the several districts, by the Presiding Elders. The account given by Rev. W. H. Gillam, Presiding Elder of Arkansas District, produced deep emotion.

Two hundred and fifty men had been assassinated in his District during the year, for no other crime than loyalty to the nation. The accounts published at the North of Rebel atrocities had not been overdrawn. Indeed, no man at a distance could conceive the reality. But, thank God, the nation had triumphed, and the Church had triumphed. The way was opening for the development of the great resources of the State of Arkansas. The preachers have suffered greatly, but were not discouraged, and were anxious to return to their perilous field of duty.

In the afternoon, the Conference Missionary Sermon was preached by Rev. Dr. A. C. George, of St. Louis. His theme was, "*the thorough Christianization of The American Nation would speedily result in the conversion of the world.*"

THE NEW MAGAZINE.

The following resolution moved by T. A. Parker, State Superintendent of Public Schools, was referred to the Committee on Education: —

"*Whereas*, We are authoritatively informed that a first-class religious and literary magazine is to be published in Boston, by the Boston Wesleyan Association, and,

Whereas, we believe there is a manifest and growing want for such a publication, occupying a field thus far neglected; therefore,

"*Resolved*, That we fully endorse such enterprise and pledge to it our cordial and active support."

The Conference adopted a favorable report on Lay Delegation. It also provided for the publication of a concise statement of the issues involved, to be put in a cheap form before all the people.

DR. CRARY AND THE CENTRAL.

The Committee on Periodicals, strongly recommended the enlarged circulation of the *Central Christian Advocate*, as an efficient organ of loyal Methodism in the Southwest.

Dr. Crary is constantly increasing in popularity and power. Every day strengthens his hold on the affections of his brethren, and his influence over all the people.

TEMPERANCE.

The Temperance platform of the Conference is teetotal and prohibitive. The report adopted is strongly disuasive of the social use of wines and liquors. It endorses and commends the State Temperance Alliance, rejoices in the temperance habits of the chief executive officers of this State and nation, and regards them as worthy of imitation, and holds, in a word, the most advanced ground upon the Temperance Question.

PASTORAL LETTER.

Dr. A. C. George, from the Committee on Pastoral Letter, reported an address to the members of the Methodist Episcopal Church, within the bounds of the Conference, which was adopted and ordered to be published.

We extract from this report the following paragraph: —

"We scarcely need remind you, beloved brethren, that all men, of whatever color, race, nationality, or condition, have an equal right to say "*Our Father*," a common interest in the atoning blood of Jesus Christ, and, through repentance and faith, a joint heirship with the Son of God Himself to an eternal crown and kingdom. We have ourselves defied prejudice, and trampled the odious sentiment of caste under our feet, by freely receiving colored ministers into our Conference, and treating them, in all respects, as our peers in the Gospel.

"We exhort you, beloved brethren, to a kindred sentiment of justice and liberality. Learn to respect the dignity of human nature, and think no man unworthy of companionship and brotherly consideration, whose soul is the temple of the living God."

SUMMARY.

The following statement shows the number of members and probationers in the territory now occupied by the St. Louis Conference, at the respective periods mentioned: —

In 1865, 3,188; in 1866, 4,591; in 1867, 9,176; in 1868, 13,295; in 1869 (as reported to the present Conference), 17,088. This certainly exhibits a steady, constant, and rapid increase. A Church so uniformly and largely progressive, must become a great power in the State and nation.

The appointments for St. Louis are as follows: Presiding Elder, J. L. Walker; St. Louis Union Church, J. W. Langley; Central Church, A. C. George; Simpson Chapel, J. N. Pierce; Sixth Street Mission, J. W. Johnson.

The appointment of Dr. George is to the same church as last year, except that he moves with his congregation to a new locality, with the expectation of building a new church.

This is an important movement.

The Sixth Street Mission will be entirely sustained by the liberality of one of our wealthy laymen, H. C. Yaeger, esq.

At least such is the arrangement and expectation.

The next session of the Conference will be held in Springfield, the metropolis of Southwestern Missouri, and on the line of the South Pacific Railway.

This Conference manifestly has a splendid future.

The Methodist Church.

Information from any of our churches for this department will be gratefully received and acknowledged.

MAINE.

BELFAST. — We have received an interesting communication from Rev. Luther P. French, in reference to the generous donation of a bell weighing 1,501 pounds, of Hooper's make, with fixings, from the Hon. Jacob Sleeper, of Boston, to the Methodist Episcopal Church of Belfast. We regret that great pressure of Conference reports forbids us publishing the document entire. On Sunday, 21st ult., the trustees presented a series of resolutions which were adopted by a rising vote of the congregation, expressive of their gratitude to Mr. Sleeper for his munificent gift, as well as to the managers of the steamer Wm. Tibbetts, who took charge of this bell free of all charge, to Messrs. J. W. and F. B. Frederick for the present of a bell-rope, and to Mr. Samuel G. Ellis, J. W. Eastman, and Capt. Charles Baker, who took charge of moving, etc., and to all the citizens who so promptly and kindly tendered their services and aided in the work.

The resolutions conclude with the hope "that the sound of this bell as it shall call together, as we trust it will, many generations of men, will awaken in us and in them a more perfect obedience to the new commandment, and a humbler and purer piety."

NEW HAMPSHIRE.

HILLSBORO' BRIDGE. — Rev. B. W. Chase writes: "Religious prosperity has been attending the church in this place. A goodly number have been converted and joined class, and others are inquiring, while the church is in working order. We have put a $250 instrument, of Smith's manufacture, in our orchestra, free of debt. We are laboring and praying for still greater things by way of conversions, and hoping for greater acquisitions of heavenly grace and power."

MASSACHUSETTS.

POCASSET. — The glorious work of revival in Pocasset (*Mass.*, not Maine, as reported two weeks since) is still progressing, and God has signally blessed the labors of Brothers Hawks, Young, and Keys. Bro. March calls for more help, as the "harvest is great, but the laborers are few."

PROVIDENCE ITEMS.

Four of our city charges change pastors this spring. Rev. Ira G. Bidwell retires from the pastorate temporarily, to recruit the health of his family and his own. He is to epter the Lasell Female Seminary, at Auburndale, Mass., as teacher.

Rev. J. A. Dean is obliged to rest from active work on account of failing health.

Revs. D. H. Ela and J. T. Benton go to other fields of labor. There has been general prosperity in all of our churches during the year, and the most of them close the year with inquiring souls at the altar.

It is expected that "the powers that be," will say to the all-engulfing "*North, give up,*" and that the New England Conference will have to suffer for some of its raids upon our territory.

Let the Bishops and Presiding Elders reduce to practice some of their beautiful talk about *transfers*, or we shall have to think that it is simply talk, which is a very cheap commodity nowadays.

The official boards of our churches held their Quarterly Union Meeting on Monday evening.

Two resolutions referring to our two mission churches, S. Providence and Asbury, were passed. The first, declaring that "the management of these churches has been judicious, and the result of labor and money expended in these fields eminently satisfactory." The second, advising that "South Providence and Asbury M. E. churches are worthy of the confidence and continued support of the other Methodist societies of Providence." Several topics have been much discussed of late in the Preacher's Meeting, and in our board meetings.

First. The great need of *Home Missionary Work*, and the perpetual drainage of *all* of our missionary contributions into distant and unknown fields. Much of the State of Rhode Island is as really mission ground as India or Texas, and one thousand dollars expended here, will produce as great results as five thousand expended there. We do not propose to give less money, but *some* propose to give their money where they can see its fruits.

There is a growing feeling in favor of the establishment of a *Home Evangelization Society*, and if the General Conference will not move in this matter, *local* Churches and Conferences will. The Missionary Church Extension, and Freedmen's Aid Societies ought to be consolidated into one society, with two departments, a Foreign and Home. A second topic of discussion with us is the continuance of little starving and starvation charges, upon which missionary driblets of $25, more or less, are wasted yearly, instead of the return to the old-fashioned Methodistic *circuit* system in necessary cases.

Many of our preachers are dying for the glory of the saddle-bags, and starving their families to give a dozen or two of people the honor of saying, "We have a preacher *all* of the time."

Our Bishops and Presiding Elders have been saying for years, that the work in many places is suffering, and men are suffering, for the circuit system. Now let them take the responsibility and act, or if they have not the necessary courage let them *resign* at once, and let new hands take up the work, and carry it through.

We think, thirdly, that our Bishops *neglect* us as Conferences. We hear of their wonderful journeys and travels, — to Europe and California and Asia, of their brilliant performance in New York and Washington, and the great cities, but throughout the length and breadth of our work, there is a desire to see a live bishop. The fathers talk about the good old times when Bishops George and Soule and Hedding used to visit their houses and churches, and make themselves felt as powers in the churches, but those days are past. The bishops are fifth wheels to the churches of the older and smaller Conferences.

We love our superintendents, and if they would only give up partly their magnificent excursions and their attendance upon capitals, and metropolitan cities, and presidents, and visionary Borriboola Ghas, and strike out into the back country, visit and preach among the smaller societies and poorer people, they might electrify the whole Church, and start waves of religous power from the country, which would roll purification and revival up into the cities and high places of the land. If the bishops shun the backwoods, they cannot blame the preachers for doing so.

TROY CONFERENCE ITEMS.

Revivals. — "The revival which began in North Granville, Rev. A. C. Rose, pastor, last November, has spread into adjoining towns and churches, until over eight hundred have been hopefully converted and added to the churches of various denominations, and the work is still in progress. The Methodist Church in North Granville has received an accession to its membership of one hundred, from which but little discount need be expected. The Baptist Church nearly fifty, and the Presbyterian nearly a score. The Methodist Church in Whitehall, nearly four hundred, and the Baptist and Presbyterian churches a score each. The Methodist Church in Granville Corners fifty, and in Hartford one hundred and thirty, and the Baptist about the same number, and the Presbyterian a few. All these are within a radius of nine miles from North Granville where the work began.

Mineral Springs. — In Middletown, Vermont, about eight miles from Poultney, several mineral springs have recently been restored to light, and it is now ascertained that they have wonderful curative properties, not simply by analysis, but by actual experiment. They were known to exist more than fifty years ago, but a memorable freshet, in 1811, covered them several feet deep with sand and gravel. From that time nothing was known of them until last June, when another freshet washed away their covering, and again exposed them. And now it is estimated that there are more than fifteen barrels of the water carried away each day. Whether there will be any *permanent* benefit arising from their use, remains to be seen. Another similar one has recently been developed in the village of Whitehall at the head of Lake Champlain, and a company formed for bottling the waters and sending them abroad. Still another, richer in mineral analysis has been discovered about three miles from the village, having lithia similar to the far-famed lithia spring at Gettysburg. So you see Troy Conference territory is destined to a richer fame than hitherto for healing waters. Its Saratogas are multiplying, if its great men are — not.

Pastoral Changes. — The Plattsburg District changes its Presiding Elder this spring. The present incumbent has served his full term with great acceptability and usefulness. It is rumored that he has been asked to return to Fort Edward for the third pastoral term. Mr. McChesney of Saratoga probably goes to Albany, Ashgrove. Mr. Abbot, it is talked, goes to Newburgh. Rev. G. W. Brown, of State Street, Troy, is in poor health, and it is feared will not be able to continue the pastorate. Rev. W. R. Brown, whose health has been for some time poorly, is better, and will probably continue in Lansingburgh.

A SCIENTIFIC SCHOOL FOR MIDDLETOWN.

Professors Johnston and Rice make an appeal, in *The Christian Advocate*, for a new Scientific building for the Wesleyan. No need is so pressing in that college to-day. We hope some one will give them the $100,000 necessary for its endowment. There is one only a few miles from the college, able and generous, whose name would sound as well as the prefix of such a school, as at the head of his Commonwealth, where we hope some time to see it. Thus they cry aloud. Who will hear and answer?

"Preparation ought to be made as soon as possible for thorough courses of practical instruction in all the different branches of science; but the pressing need at the present moment is an analytical laboratory and corresponding fixtures for practical instruction in Natural Philosophy and Chemistry. Every year the University is called upon to furnish teachers of these important branches in the numerous Conference seminaries and other academies of the country, and we, of course, mean that they shall be well trained, according to the old methods of teaching; but no means are provided for them to acquire any practical skill in the use of apparatus, or to go through with the ordinary manipulations of the laboratory. This they often feel to be a great lack in their training; and, in several instances, young men, after having received appointments to such places, have returned and taken private practical courses before venturing upon the performance of their responsible duties. This, of course, is attended with considerable expense of both time and money, and there can hardly be a question as to the duty of the University in such cases.

"To supply this want would be the first object in making the improvement we advocate; but besides these cases there are, as we well know, many young men in the community who desire an extended course of instruction in the sciences, but who do not choose to enter upon the study of the dead languages. From these the new department would, in a little time, receive much patronage.

"If a new school of science in connection with the University should be decided upon, the particular mode of organization would, of course, be a question for the constituted authorities of the University to decide, and this subject might well receive a share of attention in the proposed revision of the courses of classical and scientific study.

"In past years there has not been sufficient strength in the faculty to supply this additional instruction; but with the present increased force it might now be done to a limited extent. To begin this work, all that is absolutely needed is a proper analytical laboratory, with appropriate fixtures and apparatus; yet a wise and far-sighted policy would dictate more liberal devices. A new building should be erected for the Scientific Department of the University. Suitable rooms should be provided for the systematic arrangement and display of the collections of Natural History, which now lose half their utility for want of such accommodations. A fund is also needed for the maintenance and increase of these collections, which, in some important departments, are exceedingly deficient.

"We can scarcely refrain from entering more fully upon the discussion of this subject, but we choose to make our communication short. We are deeply convinced of the great importance to the University that some movement in this direction should be made at once, if it is expected to hold a respectable position among the colleges of the country, and properly accomplish the noble purpose of its founders."

CROWDED OUT. — A large quantity of reports, revival intelligence and communications, has been unavoidably crowded out by the Conference reports this week.

Our Social Meeting.

Two ministers' wives, one in the Maine and one in the Providence Conference, unite in a common grievance. Let them be heard.

As you allow ladies to speak in Social Meeting, provided their heads are covered, I rise to say a few words in behalf of myself and my sisters. In the Church register of the last HERALD a certain Conference notice reads: — "We do not provide entertainment for preachers' wives at its next session."

As this is not an isolated case, we would inquire, "Why are these things so?"

Isn't it a little too bad to expect hard work from the ministers' wives all through the year, and then, when the jubilee time comes, when all the weary workers brush up their broadcloth and best hats to go up to the feast, they are informed that for *them* "no entertainment is provided."

No doubt many a good sister, who has turned that "black silk" once more, bought a new collar, and done all the packing possible in view of the trip, will now meekly sit down in her dismantled house, or "visit," because she can't accompany her husband.

Last year, after making all preparation for an early morning start, at the last moment a letter reached my husband, saying, "There is no room here for your wife. I have had to write many others to stay away." Ah! a fine situation! Things all packed — food all eaten — and I must stay at home. Well I *itinerated* on foot during the next six days; and had a delightful time, for the travelling was in a very pliable condition, as is usual in April. Meanwhile, Bishop Simpson was at B., and other attractions, making it a very profitable and pleasant occasion.

To add to the agreeableness, there proved to be ample room in the hearts and home of the people for more than were present.

Now we are willing to work without a salary, and endure patiently all the duties of packing, moving and "setting up," which, you will admit, are not accounted as among "the pleasures of this world," but, when, after all this, we are thrust away from the meetings that might shed a glow over a whole year's duties, do you wonder that we ask a reason for the courteous repulse?

It cannot be because of past annoyance, for it has not been customary for ministers to take bag and baggage, children and all with him to Conference; and probably the majority of ministers' wives could not go, had they the privilege. Some— O speak it not in Gath — mournfully scrutinize the wardrobe, and with under lip drawn in, decide that "really this will not do for Conference," for with womanly pride they care not to walk like "ill clad ghost's" beside their husbands' new coats.

But there are some who want and ought to go; and after entertaining through the year the "angels unawares," such as brother ministers, book and insurance agents, Methodist peddlers, &c., it seems to me they have a right to go.

The minister's wife is not simply a "person" to keep his house and linen clean, to go on errands of mercy, and in short be a good little nobody for everybody; but she has a heart and brain which influence his, either for good or bad, and if they are contracted and ignorant you may look for a lack in him somewhere. She enjoys the "big sermons," the morning prayer-meetings, and all the exercises of Conference, as much as he does; and then too, though the learned "D. D.'s" may not admit it, sometimes she is able to listen to and criticise his eloquent sermon; and can not only say "O how good!" but tell why it is good; can distinguish logical reasoning from sophistry, and understand the difference between an inference and a conclusion.

She wants to meet her brothers and sisters, too, at these annual gatherings, that mutual good feeling may be promoted.

Minister meets brother minister at Preachers' meetings, Temperance meetings, Conventions, &c., &c., and a true brotherly love springs up between them, but their wives rarely, if ever meet, and thus a powerful social element, that might enrich and gladden many a life, is lost. Christian ministers lament that in the so-called "Woman's Rights movement" there is such a lack of true Christian spirit. And it is lamentable! Woman owes everything to Christ, and His name should be honored above all others; but we must have freedom *somewhere*, and if it can't be on the right side, how many, alas! will find it on the wrong. Then, O Conferences, grant us the privilege of attending your great convocations. Let us at least breathe the air loaded with mighty thoughts from stronger brains, and for one brief week shake off the restraints and responsibilities of the parish, thus, in a new atmosphere growing stronger and better prepared for the work before us.

Thus opens her lips another of the same excellent sort, minister's wife, and minister's daughter.

I think that the "Social Meeting" has proved a success. There have always been found enough persons to occupy the time, and various and useful have been the testimonies. In the Methodist economy, the sisters are expected to contribute their mite, and with an Editor so noted as a champion of the weak and oppressed, I can scarcely hesitate to plead the cause of a numerous, but sometimes over-worked and unappreciated sisterhood.

My spirit has been greatly stirred within me, many times while reading the generous notices from ministers who are to entertain the Conferences, to the effect, "that if ministerial brethren are so presuming as to think that their wives can be gratuitously entertained, for a whole week, by the fam-

ilies asking for their husbands' company, they are greatly mistaken and can only find place at a hotel, at their own expense." It strikes us that such notices would be very appropriate in an Oriental clime, where women have no souls to be blessed, no minds to cultivate, or bodies that need rest. Who *are* these females, whose company is such a burden? They were young girls belonging to our good old Methodist families, educated at our Conference Seminaries, marrying some youthful toiler in the Master's vineyard, for love of himself and interest in his life-work and service. Immediately there press upon her, in addition to the usual domestic cares, the thousand duties of an itinerant's wife. Few are able to provide themselves with help; washing, ironing, pickling, cleaning, sewing, — all home duties must be performed in the best style, or some Sister Grimm, with lifted eyebrows, whispers ominously that in her opinion things aren't just as they ought to be at the parsonage. She must train up model children, behaving as little angels would be expected to, or "ministers' children are always worse than other people's." She must be President of the Sewing Circle, and maternal associations, lead in the female prayer-meeting, be active in the weekly, besides teaching in the Sabbath-school, &c., &c. Every two years she must superintend the packing of her household "Penates," leaving dear friends to make a home among strangers. I appeal to you if she does not generally bear these burdens bravely?

Yes! the most of us love the itinerancy, and when offers of great worldly advantage are made our husbands if they will engage in business outside the ministry, not a moment do we hesitate to give the emphatic No! when our advice is asked.

Look upon one of our number, who has faithfully toiled all the year to meet the demands of the Church and her family. She has never grumbled when agents, colporteurs, and every man who didn't want to pay a hotel bill while he was attending to his own business, quartered himself at the parsonage. With aching head and weary limbs she has known that he has departed without entering the kitchen to thank her for her care and kindness, or say farewell,—without a rebellious word, consoling herself that the Conference week would bring her rest, some good sister would gladly wait upon her a few days as she had toiled all the year for others, would bring her an intellectual treat and warm her love for Christ and the Church in listening to our distinguished divines, fitting her to enter joyfully upon another year of service. Mistaken woman! Father Taylor might have said with truth of you, "She is a camel laden with spices, but subsisting on thistles." THE HERALD comes; with joy she grasps her childhood's friend; though hours for French, German, music, and painting are given up, she will not neglect you. What meets her pained vision? "No provision will be made for the wives of ministers." That simply means, to her, stay at home, you are not able to pay hotel bills, and we don't care to entertain you. The pastor who wrote the notice says, "If we invited all the ministers' wives, at least twenty would come, and we have but two or four Methodist churches in the city, with only a membership of 600 or 1,000, and they don't want to be troubled with women around." No, my dear brother, *some* churches don't, but if I were pastor of such an one, and its leaders desired such a notice written, I would say, "No! do your dirty work yourself and sign your own names, otherwise I shall have no face to meet these preachers' wives, or call upon them to entertain me in my travelling." Some of our husbands are able to pay our board that week, but we cannot fully enjoy what our less fortunate and harder worked sisters are denied. Beside, after such a notice, we feel as if we were looked upon as bold intruders, strong-minded women, when we never gave a Caudle lecture and don't desire Female Suffrage.

Mr. Editor, we appeal to you, are you glad to insert such notices in THE HERALD?

Not a bit of it. We never believed in their necessity. Some places, Lynn and Chelsea, for instance, in this Conference, say, bring your wives; and Chelsea cannot entertain a Conference as easily as half the places where they assemble, except for its largeness of heart. The true reason for this feeling is found in the sisters of the inviting churches. Whether it is that they naturally like the brethren best, or that they fear a little the critical household eye of woman, they are the cause of this wrong. Let the sisters of the places where the Conference is to be held declare that their sisters in the ministry shall be invited. It is as easy to take care of two as one, and almost as easy to take care of four or six as two. All the trouble is in the sleeping, and let them understand that in this they must take what they can get, floor, attic, or lounge, and all will go easily. These sisters plead well. They should be heard and answered. There is plenty of room and their company is needed. Only a fraction of them can come, but let them all be invited. They suffer with their husbands. Let them rejoice together in the feast of the Conference week.

Our friends will be glad to hear from Bro. P. Morrell at Monticello, Minnesota.

Though far removed from old New England and its ever dear associations, I have not as yet become sufficiently Westernized to forego your ever welcome weekly visits, with your pleasant and genial face.

Motives of a sanitary nature induced me to stray thus away from all that has ever been familiar and home-like to me, and the atmosphere of this high latitude has been very invigorating this winter.

Since your interest in the welfare of the M. E. Church is not limited to the six New England States, perhaps a waif from the border might be of interest to some of your numerous readers who do not stray so far away.

The Church in this place makes one feel quite at home, being composed, as it is, mostly of Eastern people who have migrated to this distant but rapidly growing State, bringing their habits and preferences with them. They have a neat and commodious house of worship free of debt, and are now building a parsonage. The Sabbath-school is a very pleasant one, with an attendance of one hundred and upwards.

A form of materialism, under the *sin*-name of Adventism, prevails here quite extensively, but in our pastor, Rev. G. W. Shank, the truth has an able and eloquent defender and exponent, while error and sin of every form receive from him an outspoken rebuke. He was formerly of Troy, N. Y. Conference, but more recently missionary to South America, from whence he returned with impaired health, which has greatly improved since his residence here. During last autumn God blessed his earnest labors to the conversion of quite a number, who are still rejoicing in the right way.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

SCRAPING APPLE-TREES. — Many persons object decidedly to the scraping of trees, and would leave them with their rough coats just as nature has provided, while others are very positive that the practice is an excellent one. We are of the opinion that a moderate use of the scraper on the trunks of apple-trees is rather an advantage. It certainly improves the appearance of the tree, and it destroys the eggs of many insects, and prevents many others from harboring on the trunk of the tree. We do not approve of severe scraping such as many practice, and would always avoid it. Some use a wash of potash water to kill the moss and keep the tree smooth. Scraping has the same effect, and we believe is less injurious to the tree. We shall be glad to hear from our farmer friends on this subject.

POTATO FEVERS. — The time was when the mania was great for tulips in Europe, when fortunes were paid for a single bulb. In our own day there were some years ago the "Rohan" potato fever, the morus multicaulis fever, the hen fever, sheep fever, and many others, and now lastly we have the potato fever again. We thought it fully bad enough last year, when seed potatoes sold for three dollars a pound, but what was that compared with what has been paid for some of a new variety known as the "King of the Earlies." Fifty dollars for each potato has been the price, and this, too, of a variety that has not yet been fully tested, but which we doubt not will prove to be a most excellent sort. But, however good it may prove, it is perfectly ridiculous to pay such a price. We American people are inclined to overdo almost everything; to run it into the ground — and that is the best place to put seed potatoes — and then get disgusted and quit and take up something else with equal ardor. In proof of this we have only to refer to the velocipede fever, and the excitement over "dollar stores," which have their day, and then subside. Let us try the new things, if they do not cost too much, and hold fast to all that is good, whether in the way of potatoes or anything else.

PRUNING GRAPE-VINES. — We are asked almost every day if it will not do to prune grape-vines at this season of the year. We answer no. It is always better to prune in November, but it will answer as late as the last of January, or first of February, but when it is done the last of March, the vines bleed freely. Our advice to those who have neglected this work so long, is to put it off certainly until there is no danger of the vines bleeding, and perhaps better still, until next fall, for we do not approve of severe summer pruning.

DRAWING STONE. — When there is a little snow on the ground it is a good time to move heavy stones that are to be moved on a stone "drag," or "float." Those who intend to build walls should bear this in mind and improve every opportunity to do this work. There is a very great difference in favor of moving them on the snow or even soft earth over that of dragging them over dry gravel or earth in summer.

MANURING TREES. — It is not too late to do this work if it was neglected last fall, for the manure can be spread about the tree and the frequent spring rains will carry down its good qualities into the soil, where the little roots will find it. We regard this top-dressing about trees as very good, when done at the proper season, and then when the dry weather comes on, let the manure be lightly ploughed or dug under.

MANURE. — It may be rather early yet to throw over the manure piles, but we wish to improve every opportunity to impress upon those of our readers who cultivate the soil, the great importance of having the manure they apply, no matter what it be, well pulverized, that it may the more readily mix with the soil and be appropriated by the plants it is intended to nourish. We have seen slovenly farmers cart out into the field in planting time, green horse or cow manure, and put it into the furrows in lumps so large and hard that the roots of the crops would be unable to penetrate it, and a large part of it would be lost, and the crop would result in nearly or quite a failure. These same farmers, or some of them, believe it is labor lost to throw over manure and break it up and fit it for the soil in the way we have recommended. That if the manure is only put into the soil and covered up, the crops will some way get the good of it, and they cannot stop to work it over. There are times, both in the spring and fall, when there is little else to do, when this work can be done. If the manure is in a barn cellar or elsewhere under cover, it can be done stormy days, and left in a compact heap to be carted out when wanted. It has been our habit for years to have all the manure that is on hand in the fall well worked over before the winter and covered up with muck or loam to prevent waste. Then in the spring we have the same, with that made during the winter, all carefully and faithfully worked over and made quite fine. We are fully satisfied that we can afford to do this and cannot afford to use the manure without subjecting it to this process.

MULES FOR FARMING. — Mules for farming purposes, are in most respects preferable to horses. Their power of endurance is far greater, and they will perform double the amount of labor in a given time, and live on less than one half the quantity of food required for a horse. They live, on an average, nearly three times as long as the horse, and are serviceable from three years old until thirty, while ten years service from a horse is rarely obtained. Another matter of importance is that they are less subject to disease. Their organs of eyesight and hearing are remarkably acute, hence they seldom sheer or become frightened, and are therefore less liable to accident. — *Warrensburg Stand.*

The Righteous Dead.

AGNES ELIZABETH CHAFLIN, daughter of Gov. Chaflin, of Massachusetts, died in Rome, Jan. 30, 1869, at the age of 19 years and 6 months.

About a year since, having struggled for a long time against the infirmities of a nervous, feeble body, she was sent abroad, with the hope that a few months in Europe would ward off threatening disease, and bring back physical vigor. But all that wealth and devotion could do were not sufficient to divert the foe, and she fell a victim to the power of that insidious disease which has so often baffled the skill of the wisest, and crushed the brightest hopes.

Miss Chaflin was a young lady of peculiar worth and promise. To those who knew her, she possessed rare attractions; and rarest, always, to those who knew her best. Her intellect was brilliant and grasping; her perception clear and accurate. There was, perhaps, more rhetoric than logic in her nature — more of the beautiful than of the massive; and yet she had a mind full of earnest inquiry, which was never satisfied with present attainments, though her reading and observation covered a very wide range.

She was full of the most persistent determination; the natural outgrowth of a will which never bent but to the voice of reason, or of God. The wish of her parents, however, was always law to her. At home and abroad, but especially when abroad, her first and constant inquiry was, "What would my parents desire me to do in this matter?" This was not only the result of strong principle, but of a spirit of unselfishness, which amounted almost to self-abnegation. Everywhere she was almost totally unmindful of herself, and always at work for the good or happiness of some one else. There was an enthusiasm about her, which amounted almost to a disease. She made no estimate of obstacles with a view of yielding to them. Her plans were made to be executed, and were generally successful. During the war her sympathies became greatly aroused for the suffering soldiers; and though but a little more than 15 years of age, and without any one to cooperate with her at the outset, she began operations, and made plans for a *Fair*, which resulted in a net profit of $1,400. When at first no one encouraged her in it, she says, "*I am going to have a Fair, if I do it all alone.*" And her uncoquerable zeal soon brought plenty of helpers to her side. This is only one of many instances in which her efforts have brought joy to the suffering.

A year, or more, before leaving for Europe, was spent as a student at Lasell Seminary, Auburndale. Here were seen, every day, the same unbounded enthusiasm, the same unbending determination, and the same absolute unselfishness, which were so prominent in all her life. Feeble in body, and often suffering severely, yet she was always the first to minister to the wants of any, and not infrequently caring for and running for those who were much better able to care for her. Here appeared also that consistent Christian principle which was the controlling influence of her life, during the last four years. She was awakened under the preaching of the Rev. Dr. Manning, of the "Old South Church," guided to Christ by his counsel, — to whom she went as an entire stranger, — and was a most devout and faithful member of his Church; and a more zealous, consistent and untiring Christian, will rarely be met.

She loved her country as well as her Church, entering into all those national questions which so deeply concerned her father, with a zeal which was rare for one of her sex and years. A short time since, she wrote to her mother, "O, I shall be the happiest little Yankee living, when, on the first of next July, I set my foot again on American soil." But ah, her foot has struck on a brighter shore, where, beyond question, her *joy* is greatly intensified.

While writing home but a few days before her death, she said to a friend, who stood by, "I know what these pains mean, but I have no fear of death, and no anxiety in regard to it, only for the anguish it will cause the dear ones at home." Her heart was bound up in her friends, and no impulse but her love for Christ was stronger. The strong and peculiar love, which was manifest between her father and herself, was as beautiful as it was unusual. Would that all the daughters of our land might learn to regard the wishes of parents with as much respect as did she — that all might cherish the same unbending purpose to do right, the same unselfish spirit of doing good, and the same glowing zeal for activity in the cause of humanity, and of Christ.

In this city, at the residence of her son-in-law, Mr. Gage, of the Clarendon House, Nov. 10, 1868, SUSANNA COUTHOUY, aged 80 years and 19 days. Mother Couthouy was converted in this city, when at the age of 18, and united with the old "Methodist Alley" Church. She remembered the days of Father Kibby and Thomas Lyell, when God's power was present to heal. She was an humble, devout Christian. For some years she resided with her son-in law in the South; but on the breaking out of the Rebellion, came North. Her son, Capt. Joseph Couthouy, of this city, was shot by a Rebel while standing on the deck of his steamer, the "Chillicothe," in the Red River Expedition. She died in peace, and rests with Jesus.

In this city, Nov. 24, 1868, WEALTHY B., wife of James H. Page, aged 34 years, 9 months. Sister Page was born in Hartford, Vt.; was converted, and joined the North Russell Street Church in 1863, under the labors of Rev. D. E. Chapin. She was unassuming in her profession, but maintained throughout a consistent Christian character. Her sickness, though long and severe, was endured with humble patience and unwavering faith. Her end was what might be expected, as the result of such a life, triumphant.

W. MCDONALD.

OTIS C. BAMFORTH died in Easthampton, Mass., of diphtheria, Jan. 12, 1869, aged 31 years.

Bro. Bamforth experienced religion at Hatfield Camp-meeting, August, 1864, and was received into the M. E. Church, in this place, July 2, 1865. He was cheerful and even in his disposition, unassuming and faithful in all his duties, clear and decided in his Christian experience. His sickness was short, and his death sudden; but he was found ready. When first informed that he could not recover, he replied, "I had hoped to have lived and carried out my plans; but it is all right." He quoted, as expressive of his hope in regard to the future, 2 Cor. v. 1 — "For we know that if our earthly house," etc., and then declared, "There is no doubt; no, not the shadow of a doubt." Our dear brother will be missed by a large circle of friends — he had no enemies — missed in the sanctuary — at the communion table, where he was first to kneel on the first Sabbath of the year — in the choir — in the Sabbath-school — in the prayer-meeting; missed at the fireside, where he was beloved by many hearts. We who linger, hear his invitation, "Meet me in heaven."

CHAS. T. JOHNSON.

Easthampton, Jan. 19, 1869.

DR. E. G. RIBOUT, of Somerset Mills, Me., left us for the heavenly home, Jan. 31, aged 58 years.

For twenty-six years he was a worthy member of the M. E. Church, and a willing advocate of the saving power of our Master. In the Sabbath-school he was an efficient and devoted laborer, and for seventeen years was a successful superintendent. Many remember his kind words and active labors; may they be led by them into the way of life. He was a good neighbor, and a kind and affectionate husband and father.

Fairfield, March 7, 1869. A. D. DEXTER.

The Secular World.

WORDS FROM WASHINGTON.

March 18, 1869.

A SPECK OF WAR ON THE HORIZON.

The "Gem of the Antilles" may yet prove to be brilliant with baleful fires to us, for war could be nothing else in the present situation of our internal affairs. It must not be deemed that the inauguration of our President has solved all the difficulties of the situation. It is only a re-marshalling of the columns for a final attack. Cuban affairs may yet provoke an outbreak — or the sullen acquiescence of Spain may help to swell the spirit of self-glorification which is always ready to expand, and which just now is a dangerous element in the desire of mere territorial aggrandizement — the lust of empire which is always a dangerous element in a republican or other really representative government.

It is very well understood here, that an envoy from the Cuban patriots will be in Washington ere long, — probably within a week or ten days, — asking recognition of the Provisional Government which the Cubans have succeeded in establishing. It is probably not generally known, yet it is nevertheless a fact, that for some time past, quite a large force has been gathered at Key West, and recently both transports and vessels of war have been sent to that vicinity. As is also more widely known, several vessels have been sent to the Gulf, to reinforce our fleet there. It is declared that the Spanish Embassy here protested to Mr. Johnson against this show of force, and also against any recognition of Cuba's belligerency.

The Revolution has so far been wisely conducted. I am enabled to outline the policy on which it has been managed so far, because I have had occasion to know something of its course. A little more than a year ago, several prominent Cubans were in this city, interviews were had with leading Republicans, and with some associated with and friendly to Mr. Johnson. The revolutionary intentions of the Cubans were laid before the gentlemen indicated, and that aid was promised — moral and political both. The rumors indicate that, among others, Butler, Washburne, Banks, and John A. Rawlins got a glimpse of the plans and purposes of the Revolutionists. The movement was planned to have begun earlier. The failure was a lucky one, as then Cuba had the revolutionary example of Spain itself to fall back on. Since it has begun, the aim of its leaders was and is thoroughly republican. Its policy with regard to active hostilities has been an excellent one. The revolutionists have systematically avoided pitched battles. The Spaniard needed worrying far more than he even deserved a thrashing. From the beginning, the patriot chiefs have desired to obtain recognition of their independence from the United States. Most of them hold that annexation must follow. They, however, wisely desire that this result shall be spontaneous on the part of the Cubans. We shall like better a free-will offering, than one wrung from their necessities. All their policy has been shaped to this end. A Cuban agent was here a few weeks since, and he was assured of recognition, provided some reasonable form of provisional government was made manifest. The announcement followed, of such an assembly's meeting, soon after the presence here of the agent aforesaid. By the advices which have been sifting in continually, through the New York and New Orleans juntas, we learned that the Cuban Washington — greater perhaps in one respect, in that he emancipated and armed in "Liberty's Defense," all his slaves; I refer to Manuel Cespedes, — was made Provisional President of the Cuban Republic, as well as General-in-chief of its armies. It was also announced, three weeks since, in despatches sent from here, that the Provisional National Assembly was about to meet. Now we learn of its comprehensive scheme of emancipation, as well as of military service for the freedmen. Considerable effort has been made to aid the Cuban patriots from the United States, but it was not very successful until recently. The Cubans wanted officers, especially artillerists, who could organize as well as drill and lead, but they wanted only those who, they felt sure, would not intrigue for annexation, but who, content to fight for Liberty, would leave that question to be decided by events. Plenty of the old filibustering element, and numbers of the Confederate fighters could be got, but they were not altogether trustworthy. It was noteworthy also, that leading colored soldiers who served under Butler and others, offered their services to go and help organize the negroes. They were not accepted, I am told, because it was not politic then to organize this population largely until some acknowledged and known government centre and form was set on foot. From New Orleans, however, a few of the officers, &c., of the old Native Guard, have probably got away. The New York Junta, which is composed of wealthy Cubans, self-expatriated because of sympathies with, or fugitives of more recent date, are understood to be the managers here. The great want of the Cubans has been artillery. That they have recently remedied. A large cargo of good rifles and a battery of brass guns have been successfully landed. Some mountain howitzers have also been got in. Among others who are said to be in Cuba, is a gallant ex-Colonel of artillery, who served with distinction in the Army of the Potomac. Henningsen, the Swedish filibuster and Confederate general — a soldier of fortune, who has a genuine love for Cuba, left here some weeks since. Quite recently, a number of soldiers have gone to the "ever faithful isle." *It is to be borne in mind that the Cuban cause is not a popular one with the Democrats, and that there is active ill-will manifested in the South, avowedly on the ground that Cubans did not sympathize with the Slaveholders' Rebellion.* But the Revolution is strong enough to stand alone. In the commanders of the patriotic forces, now numbering at least 30,000 effective men, with as many more waiting only good arms to render them as serviceable, — may be found every nation of the civilized world. Mexicans, Dominicans, Haytians, soldiers and adventurers from Central and Southern America, Poles, Frenchmen, Americans, Germans, and English are all represented. The Revolution is a success, and can stand alone now. It does no longer fear divisions of counsel, and will soon obtain, as it has fairly won already, Cuban Independence.

It is well understood that President Grant favors some action by which he may have the right to recognize Cuba, should he deem it necessary so to do. Senator Sherman's resolution gives Grant power to recognize belligerent characters. Gen. Banks has one pending, looking to direct recognition, on the principle of always recognizing the form of government which comes nearest to representing the absolute sovereignty of the people.

There are some persons here who believe that Spain will resist, even to the extent of war, any American interference or recognition. It is thought that, in such an event, Napoleon would range himself on the side of Spain, and endeavor to drag in Great Britain. I do not believe this, but such are some of the views afloat here. Grant is considered to be rather ambitious of a good pretext for a blow, which, well followed up, would drive all remnants of European power from the American Continent and isles of the Gulf. Should he succeed in humiliating both Spain and Great Britain by aiding Cuba to become herself, and bringing the "New Dominion" within our fold, *without actual hostilities*, which most certainly can be done if present circumstances are properly nursed, the strongest possible blow for Democratic success in Europe would have been given. The English oligarchy, humiliated in the Alabama matter, and Canada lost to the Crown thereby, would give the English Democracy a fine opportunity, sure not to be lost, "to point a moral or adorn a tale," in the way of illustrating in what a more enviable position Great Britain would have been in, had she listened to Democratic sympathy with the North.

KOSMOS.

PHILIP PHILLIPS. — It will be seen by a notice in another column that Philip Phillips is to favor Boston with an evening of song on the 12th inst. He has recently returned from a brilliant and successful tour in Europe, where the papers have not yet ceased to talk of him, showing that innumerable hearts yet vibrate with the charm of his divine melodies. Matthew Hale Smith, in his work, "Sunshine and Shadow in New York," thus speaks of Mr. Phillips, — "Mr. Phillips has a peculiar gift of song, and his whole make-up aids him in the work to which he has devoted himself. . . . . His heart is so evidently in his work, the warm-hearted Christian man, and not the artist, is so clearly before the audience, that he wins their sympathy before he sings a note. His voice is clear and musical. It sweeps from the lowest bars to the highest register. In a tender, pathetic song, its soft, low, and sweet tones, which can hardly be heard, captivate, then it sweeps along till it rattles like musketry, and breaks on the ear like the discharge of cannon. It is full of those plaintive minor tones that ravish and linger, and that you never hear so much but that you wish to hear more." When Mr. Phillips sang in the Hall of Representatives, Washington, before President Lincoln and an immense audience of distinguished men and women, our lamented President was so overcome by the beautiful song "Your Mission," that he sent up Mr. Seward this characteristic request: —

"Near the close let us have 'Your Mission' repeated by Mr. Phillips. Don't say I called for it. A. Lincoln."

"Such a consecration of rare gifts," says Mr. Smith, in concluding his interesting sketch of this sweet singer, "is as noble and praiseworthy as it is rare."

REVIEW OF THE WEEK.

Governor Claflin has appointed Thursday, the 8th of April, as a day of Fasting, Humiliation and Prayer, in Massachusetts.

The Tenure of Office Bill still agitates the United States Congress.

The House Committee on Naval Affairs have before them for consideration a project to consolidate the Charlestown and Portsmouth yards, retaining the site of the latter.

Among the nominations sent to the Senate by President Grant were those of Moses H. Grinnell to be Collector of the Port of New York, and Giles V. Smith to be Second Assistant Postmaster-General.

There was a report on the evening of the 25th ult., that ex-President Johnson was dead. The rumor originated in the fact that he had been very ill, from which he subsequently recovered.

Among the list of casualties and crimes the past week, were two young women killed on the Fitchburg Railroad, near Groton Junction; three laborers were killed by an earth-fall on the new railroad between Framingham and Mansfield, and a young lady at North Andover was shot and badly wounded by her lover, who afterwards shot himself dead.

The new Constitution which was laid before the Spanish Cortes on the 24th ult., provides that the government shall be monarchical in form, with a Senate and Congress, the senators to be elected by provisional councils for terms of twelve years, and the deputies to Congress to be elected by the people directly for terms of three years, and the reign of the King to be limited to eighteen years. The Cortes has passed the Military Conscription Act.

The British House of Commons has passed the bill for the disestablishment of the Irish Church to a second reading, by a vote of 368 yeas to 250 nays — a majority of 118, or four more than the liberal majority at the close of the elections, 386 liberal and 272 conservative members having been returned to Parliament. Mr. Gladstone's triumph was received with great enthusiasm.

The present mail contracts between the British Government and the Cunard and Inman steamship lines, do not receive the sanction of the Committee on the subject in the House of Commons.

The operatives in many of the cotton mills in England and Scotland are on a strike. The French army is to be reinforced by an additional 100,000 men.

Cuba is still in an unsettled condition. The Captain-General has issued a proclamation, declaring that all vessels found in Cuban waters with arms, ammunition or army supplies on board, will be taken as prizes. It is in contemplation to establish a rural police throughout Cuba. An American vessel, suspected of carrying arms and supplies to the insurgents, has been seized by a Spanish man-of-war. It is suspected that several vessels, now on the Florida coast, are preparing to run the blockade, and the Spanish cruisers are on the lookout for them. Nassau is full of Cubans, and trouble between them and the Spaniards is somewhat feared.

A large meeting of sympathizers with the Cuban revolutionists was held in Steinway Hall, New York city, on the evening of the 25th ult. Speeches were made by Mayor Hall and the Rev. Henry Ward Beecher, among others.

Acknowledgments.

L. E. Dunham and wife wish to acknowledge the receipt of a hundred and twenty-five dollars, as a donation from the church and congregation of North Grosvenor Dale, Ct.

Rev. W. McDonald gratefully acknowledges the donation of a valuable wardrobe, from the ladies of Christ Church, Boston.

LOSS OF TEETH. The teeth often fall out without apparent cause. It is occasioned frequently by the use of charcoal and imperfectly powdered substances, which make the gums recede from the teeth, thus producing the trouble. "*Brown's Camphorated Saponaceous Dentifrice*" has been in use several years, and universally approved. Made only by John I. Brown & Sons, and sold by most dealers at 25 cents.

☞ Owners of Government Bonds may learn something to their interest by referring to the card of T. A. Goodwin, headed "$7,000 for $6,000."

Palmer, Jacobs & Co., 230 Washington St., Boston, the well known dealers in Linens and House-keeping Dry Goods, invite attention to their new and elegant stock. Dealing exclusively in *one* class of goods, they are enabled to offer a most complete variety of *the best goods manufactured*, and *at very favorable prices*.

Commercial.

MONDAY, March 29.

MONEY. — There is nothing new in the condition of the money market. Borrowers generally are unable to feel any relaxation of the stringency; though some of the banks feel rather more comfortable. Rates continue about as before reported, ranging on prime discounts from 7 to 9 per cent., according to circumstances. United States bonds are dull but steady under the advance in bonds in London. The following are the latest quotations: —

6's	5-20's				10-40's	
'81.	'62.	'64.	'65.	'65 *new* '67.	'68	5s.
116	118¼	114¼	116¼	113¼	113¼	113¼	105¼

GENERAL BUSINESS. — Coal retails at $9 per ton. There is little inquiry for low grades of Flour, and the demand for family brands is in small lots. Corn is not particularly active. Oats continue quiet. Shorts dull. For Provisions the market is firm, but the transactions are light. Butter quiet. Cheese quiet. Eggs have advanced to 30@33 cts. per doz. Dried apples are well sustained. The vegetable market is well supplied. Cotton is very firm, and prices have advanced ¼ cent per lb.; but sales are not very extensive.

DRY GOODS. — There has been more activity in the Dry Goods market during the past few days, although it is mainly confined to the jobbing trade, and has not been particularly felt by the commission houses. The recent decline in Prints and Cottons appear to have stimulated trade, and while fine Brown Cottons are sold at 12½ cents, and prints at the same figure, there can be no reasonable expectation of much lower rates, unless there should be a material decline in cotton, of which there is little chance. Agents generally have received their price list of Brown Cottons, and most grades show a decline. There has been a fair inquiry, but it is confined mostly to those makes of fine goods which are sold at about 12½ cents. In Bleached Cottons there is a moderate demand, but these goods are not at all active. — *Advertiser.*

Church Register.

HERALD CALENDAR.

Rockland District Ministerial Association, North Vassalboro', June 22.

New London Dist. Minist. Association (date not given — see HERALD, March 11.)

Providence Dist. Minist. Association, Warren, in May or June.

CONFERENCE CALENDAR.

New Hampshire, Lisbon, April 7, Bishop Clark.

New York East, Middletown, Ct., April 7, Bp. Thomson.

Vermont, Waterbury, April 15, Bishop Thomson.

Maine, Saccarappa, May 5, Bishop Clark.

East Maine, Bangor, May 20, Bishop Clark.

TO THE CLERGYMEN OF NEW HAMPSHIRE. — *Reverend and Dear Sirs:* — At the last annual meeting of the Grand Division Sons of Temperance of New Hampshire, held at Dover, Oct. 28, 1868, a resolution was adopted instructing the Scribe to issue a circular letter to the clergymen of the State, requesting them to make the subject of Temperance the theme of their principal discourse on the Sunday succeeding the annual fast. In accordance with that resolution, I hereby respectfully request the Ministers of the several denominations throughout the State, to devote one sermon on Sabbath, April 11th, 1869, to a consideration of the evils of Intemperance, and a discussion of the method best adapted to rid our State of this great wrong. Sincerely trusting that this suggestion may be generally adopted, and a united effort made in behalf of temperance,

I am fraternally yours,

FRED. S. CRAWFORD, Grand Scribe.

NEW HAMPSHIRE CONFERENCE SEMINARY. — The Trustees of the New Hampshire Conference Seminary and Female College are hereby notified that a special meeting of the Board will be held in the vestry of the M. E. church, Lisbon, N. H., on Tuesday, the 6th day of April next, at 7 o'clock, P. M., for the transaction of such business as may properly come before them.

By request, A. B. WYATT, Secretary.

Sanbornton Bridge, March 20.

PORTLAND DISTRICT LAY DELEGATES. — The Lay Delegates to the approaching session of the Maine Conference are, Levi Remick, South Elliot; Charles Holland, Kennebunk; John Fayhan, Scarboro; Sylvester Littlefield, Alfred; Adams Merrill, Portland.

Gorham, March 22. J. COLBY.

BOSTON THEOLOGICAL SEMINARY FAIR. — The second meeting of the Ladies of the congregations in Boston and vicinity, to consult in reference to the Boston Theological Seminary Fair, will meet on Thursday, April 1, at 2½ o'clock, P. M., at Bromfield Street Church. A full attendance is requested.

Business Notices.

CAUTION TO PARENTS.

Whereas it has been discovered, that a number of youths from the country, who have been furnished with funds to enter COMER'S COMMERCIAL COLLEGE, BOSTON, have been inveigled into inferior places on the promise that they should receive as good instruction for half price, and might have the balance of the money to spend, thus demoralising the lads, who, to keep up the disingenuation, report that they are attending here; this is to caution parents and others who send students to this Institution, *to be sure that they come here.*

GEORGE N. COMER, President,
Comer's Commercial College,

Boston, March 22d, 1869.

April 1, 2t 31

WITHIN THE WHOLE RANGE of tonic and alterative medicines known, none is entitled to more consideration than the Peruvian Syrup. In all cases of enfeebled and debilitated constitution it is the very remedy needed. The most positive proof of this can be adduced.

April 1. 14

ORNAMENTAL AND USEFUL. — Buy only *Silver Tipped Shoes* for Children. Will outwear three pairs without tips.

51 Feb 4, 3mos. 29

USE HULL'S BAY RUM SOAP, and none other. For sale by the principal Druggists. 1y. May 1.

DR. BURTON'S TOBACCO ANTIDOTE.—Warranted to remove all desire for Tobacco. It is entirely vegetable and harmless. It purifies and enriches the blood, invigorates the system, possesses great nourishing and strengthening power, is unequaled as a Tonic, Nervine and Appetizer, enables the stomach to digest the heartiest food, makes sleep refreshing, and establishes robust health. Smokers and chewers for Sixty years cured. Price, Fifty Cents per box, post-free. A treatise on the injurious effects of Tobacco, with lists of references, testimonials, etc., sent free. Agents wanted. Address Dr. T. R. Abbott, Jersey City, N. J. Sold by all Druggists. Beware of injurious imitations.

Testimonial from Bishop SIMPSON, of the M. E. Church and Rev. JAMES NEILL.

The unimpeachable testimony in favor of "Dr. Burton's Tobacco Antidote," in connection with what Bishop Simpson tells me he has seen of its great curative power during his recent Western tour, induces me to give it a trial. JAMES NEILL,

Of the firm of Hammett & Neill, Philadelphia, Pa.
39 1. Jan. 28, 3 mos. 4t

COLGATE & Co's. Aromatic Vegetable Soap, combined with Glycerine, is recommended for Ladies and Infants.
June 25. 1y.

TO CONSUMPTIVES.—The Advertiser, having been restored to health in a few weeks, by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge), with the directions for preparing and using the same, which they will find a sure Cure for Consumption, Asthma, Bronchitis, etc. The object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.

Parties wishing the prescription, will please address Rev. EDWARD A. WILSON, Williamsburg, King's Co., New York. Feb 11 3mos 4t

HEAVY ALL-WOOL KIDDERMINSTERS, $1 per yard; heavy linen Kidderminster, 87½ cents per yard; Dundee linen Carpets, 75 cents per yard; Russia Cottage Carpets, 62½ and 50 cents per yard; Kidderminster Carpets, imperfect in matching, 42 cents per yard. New Carpet Warehouse, 47 Washington St., Boston.
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22 1 March 18, 4w

All traders in New England who read the ZION'S HERALD, are invited to send us their business card or address, as we have something to say to them which we do not wish you to hear.
Respectfully yours,
March 25 J. J. PIKE & Co., Chelsea, Mass.

Rev. E. A. Lyon, New Bedford, Mass., says: "Send me some 'Seelee's Hair Life.' I have used some other kinds, but none have given so good satisfaction as yours." tf March 25

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This question is treated in that most interesting and popular book, "THE GATES AJAR," by E. Stuart Phelps, now in its EIGHTH EDITION. "THE GATES AJAR" will be sent postpaid to any address on receipt of $1.50, by the Publishers,
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54 1 April 1, 4t 21 *

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April 1 1t 32

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CHARLES M. ELLSBREE, of Belchertown, Mass. insured for $1,000 in the BERKSHIRE LIFE INSURANCE COMPANY, Oct. 27, 1865, with premium payable quarterly. He paid one yearly premium. When the second premium came due he was unable to pay and did not pay. In the following month he died. The full amount of the policy, less the one premium due and unpaid, was paid to his widow, Mrs. Mary J. Ellsbree, at East Hartland, Conn.

JAMES JOYCE, of New York City, insured for $1,000 in the BERKSHIRE, Oct. 8, 1866, premium payable half yearly. He paid one yearly premium and the payment due in Oct. 1867. When the payment fell due in April 1868, he was unable to pay on account of ill health and reverses in business.

In August—four months afterward—he died. On receipt of the proofs of death the Company paid the full amount of the Policy, less only the payment due in April and unpaid, to his widow, Mrs. Maria Joyce, at 261 Spring Street, New York City.

MAXIMILIAN MECKEL, of Cleveland, Ohio, insured for $1,000 in the BERKSHIRE, Oct. 18, 1865, premium payable quarterly. He paid one year's premium and one quarter of the second year's. When his payment fell due in January, 1868, he failed to pay.

He died Oct. 21, 1868—*more than nine months after he failed to make his payment.*

The usual proofs of death were forwarded to the Company and the full amount of the policy less the payments he had failed to make, was paid to his widow, Mrs. Maria H. Meckel, at Cleveland, Ohio.

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190 1. April 1, 3m

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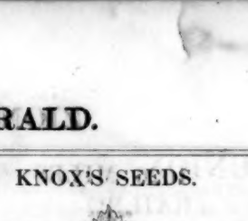

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